

MOODY BIBLE INSTITUTE MONTHLY

JULY • 1931

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Unto us
a child
is born,

HIS HUMANITY

Unto us
a Son
is given

HIS DEITY

GOD

SO

LOVED

THE WORLD, THAT
HE GAVE HIS ONLY

BEGOTTEN

SON

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A WORLD
THAT REEKS
WITH SIN

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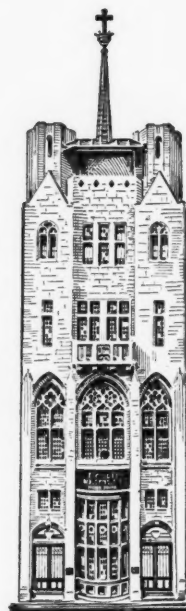
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Moody Bible Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE
AND INSTITUTE TIE

Published on the first of each month by the Moody Bible Institute of Chicago

Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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Publication Manager

JAMES M. GRAY
Editor

CLARENCE H. BENSON
Associate Editor

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July, 1931

"Who Are We To Speak Against Our Lord's Chosen People?"

This is the striking question contained in a letter from a friend who is saddened because she meets on so many sides prejudice and hatred against the Jews. She says:—

"As I learn more of the Jews, I am more interested in them. I hear friends outside of Christ speak in a harsh way of the Jewish people, and a few times I have had the chance to witness for Christ by defending the Jews. Who are we to speak against our Lord's Chosen people?"

And right here this dear friend has touched a vital chord in the harp strings of God's revelation to His children. It is the old dilemma of Balaam. "How shall I curse whom God hath not cursed." Numbers 23:8.

God says, "I have loved Jacob." The world says, "I have hated Jacob." As a child of God, can you afford to hate, or even to be indifferent, where God has loved? This, at bottom, is the secret of the Jewish Mission appeal to God's elect—that we must love what God loves.

It is our privilege to be increasingly the channel through which the love of thousands of the Lord's people is being passed on in a Gospel ministry which has in its scope not only the 4,000,000 Jews of America, but the "other sheep" in the other important Jewish centers of the world. May we invite also your fellowship?

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Moody Bible Institute Monthly

JULY, 1931

EDITORIAL NOTES

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.—Hebrews 4: 12, 13.

The Word of God does in our inner life what the anatomical knife of the Levitical priest did with the sacrificial victim under the Mosaic law. He laid bare the victim open to the neck, throat and backbone for dissection and close examination lest a blemish should be found. The inner texture, nerves, sinews, arteries, all were exposed to view.

So the Word of God, sharper than any twoedged sword, pierces even to the dividing asunder of soul and spirit, our lower from our higher nature, our self-consciousness from our God-consciousness. It goes into the joints and marrow of our spiritual being in the sense that it discerns even the thoughts and intents of our hearts. There is no creature that is not thus manifest in His sight, the subject of verse 13 being thus carried over from the Word of God to God Himself. It is with Him we have to do. There is no creature that is not manifest in His sight, and all the things of that creature, all his thoughts and intents are laid naked and opened out before His eyes! Entirely prostrate and subjugated are we before Him.

How awful and awe-inspiring the thought! What fearlessness must take hold upon us were it not for the words that follow! Read them in your Bible, and thank God anew for the great High Priest of whom they speak, His human experience, His sympathy, His sinlessness, His powerful, efficacious and ever-living intercession on our behalf. And think of the invitation, blessed word, to come boldly to the throne, of judgment? Nay, of grace. To receive punishment? Nay, mercy, and more than mercy, more grace. Unmerited favor "to help in time of need." And that is this time, is it not?

* * *

It was not without a purpose that we reserved for our "Fourth of July" issue the contributions about the Bible appearing herein. As is said by the author of *The Trail of the Old Book*, there are trails over the western territory of the United States that were

Patriotism and the Bible

made by men whose Master was God. These men laid the foundations for the western empire on the Bible as truly as the Pilgrim Fathers laid the foundation of our earliest national beginning on the same impregnable Rock.

But it is not only of New England and the West that this is true, but of the sunny South likewise. The "Statement of Faith of the Evangelical Association in the Protestant Episcopal Church," found on another page, testifies to that fact. That statement is the voice of the Protestant Episcopal Church of Virginia, which in its turn was an offspring of the evangelical faith of England.

Last spring we were in Charleston, S. C., and experienced a fresh thrill of patriotism as we strolled through its quaint and narrow streets, thinking upon their names, gazing upon the old buildings, reading the inscriptions on the tombstones, and studying the statues in the public squares. The French Huguenots helped to lay the foundation of our national beginning there, and they laid it on the Bible for which they had suffered the loss of their old home. In the cemetery of St. Philip's Church in that city lie the remains of John C. Calhoun and Edward Rutledge, one of the signers of the Declaration of Independence. The bells of old St. Michael's we were told, crossed the Atlantic five times. In coming originally from England, and they were captured by the British, but restored after the Revolutionary War. Twice more they were sent to England after being damaged during our Civil War.

To some these things may seem trivial in the history of a great nation, but they are not trivial. They are its heartbeats, the pulsations of its inner life.

We write these things because we wish our readers to think on them. We wish our boys and girls to know their country's history. We wish them to venerate the men and women who with all their faults and differing opinions, and oftentimes selfish motives, yet in the broad providence of God made this country what it is. We wish them to realize the place the Bible held in their esteem, even though they were not always governed by its precepts. We wish the present and the coming generation to be as zealous to cite its authority as their fathers were, and if necessary, to defend that authority with their lives.

* * *

It is one thing to hold the Bible in esteem, to cite it as authority, and even to die for it as referred to in the preceding

How to Know the Bible

editorial, and quite another thing to be familiar with its contents and obey its precepts. It is for that reason that we have included in this

issue the contribution on "The Holy Spirit and the Bible," by Rev. Harry Howard, of Somers Point, N. J. It had been our intention to publish it in May when the doctrine of the Holy Spirit was emphasized, but it seemed better after all to reserve it for our Bible issue. We bespeak its careful reading, for as the author says, "the Holy Spirit and the Bible are inseparable," and the author of the Bible is the only one who can intelligently illuminate its pages to our minds and press its teachings upon our hearts and lives. Our governors and statesmen often say much about the Bible without knowing much of what it contains, and this explains the glaring inconsistencies and contradictions in our laws and the execution of them. Nevertheless, outward respect and reverence is better than none at all, and we may still thank God for the restraint it maintains on the lawlessness of men and the peace of the world.

* * *

We call particular attention to "An Open Letter from Patriots to Christians" found on another page. This letter was first published, we believe, in the *Southern Churchman*, and later in the *Toronto Globe*, but we received our copy from the *China Fundamentalist*, of which Rev. Hugh W. White, D.D., is the editor.

Writing from Yencheng, Kiangsu, Dr. White says:

"The Lord has wonderful ways of accomplishing His purposes, and I hope the enclosed is one of them. It may be that not all the patriotic signers are spiritually-minded men, but they are all men of high character and noble resolve, and it seems to me that for such men to humbly admit that they need and must have definite guidance is significant. They are all of high standing and influence and they are all staunch defenders of what we call the Christian regime as against atheism and anarchy."

"How can we best focus prayer attention?" asks Dr. White. "Will the prayer organizations stress this matter? And should not family altars rally to the call? Now that the patriots have made the request, we Christians should see to a hearty response."

We thus lay this matter before our readers and are confident that they will lay it before the throne of grace and promote it in every other way open to them.

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Montrose, Pa., Teacher Training Institute, July 13-19, an opportunity for Sunday School and Bible class teachers.

The World Tomorrow, Kirby Page's periodical, says that American clergymen by thousands have withdrawn their sanction and support from the "war system," while other thousands believe that war may again be necessary in defense of country and civilization, and that willingness to support such a war is a patriotic and religious duty.

As our regular readers are aware, we agree with the latter thousands, though we do not quite understand what our contemporary means by the "war system." All good men, whether clergymen or not, and whether Christians or not, hate and fear war and desire to have it done away with, just as they hate and fear other possible calamities, social and individual, and would do away with them. But inasmuch as the power to do away with them is not theirs, what then is the line of duty? Is it not that of preparation to meet them?

The periodical mentioned says that opposition to the war system is more vigorous in theological seminaries than among clergymen generally, and we can appreciate the reason. Seminary students because of their youth, must face the foe on the field, while clergymen generally may stay at home. For this reason alone, we ought to move heaven and earth to prevent war, and yet it cannot always be prevented.

How then shall we protect our youth? By reducing our armaments? We say no, but by maintaining them at the maximum. We ought to have a navy, and at least a skeleton of an army that should cause any nation on earth to think twice before precipitating a quarrel against us. In other words, to confine protective efforts to pacific means in the world as it is today, as *The World Tomorrow* would have us do, is in our judgment, political insanity.

We have just been reading Beckles Willson's *America's Ambassadors to England, 1785-1929*. And if we needed anything to reveal the stuff that nations are made of, including our own nation, that would have done it. Nothing new was revealed however, and we are still resigned to Cromwell's dictum, "Trust in Providence, and keep your powder dry." In other words, God is our defender when our cause is right, but in this age He expects us to use means for Him to bless.

* * *

During the last presidential canvass we called the attention of our readers to that great and important book *The Roman Catholic Church in the Modern State*, by Charles C. Marshall, of the New York bar. A third edition has now been gotten out with a Foreword and additional chapters presenting the author's contentions in the light of recent events. The new material deals with the use of the confessional in Malta to control the state elections, and the suspension by Great Britain of the constitution of Malta until the Pope shall restore freedom to Roman Catholic voters. It deals also with the Pope's re-affirmation in the Concordat with Mussolini of the Roman Catholic religion as the sole religion of

Romanism and Liberty

the state and Roman Catholic doctrine as fundamental in public schools.

Mr. Marshall believes, and we agree with him, that the new matter in his book proves conclusively every claim he made at the time of the candidacy of Governor Alfred E. Smith. He also believes that it demonstrates the absurdity of the so-called "American Catholicism" and the irreconcilability of every principle that Governor Smith professed when he solicited the votes of the American people. He does not say that Governor Smith was insincere or untrue in what he professed, but only that the Pope has ruled against the governor on every point.

Mr. Marshall is an attorney-at-law, and an active Christian gentleman, whose competency and restraint in dealing with his subject are shown on every page of his book. We are not paid for saying this—that is to say, it is not an advertisement, but we are rendering a service to both Church and State in urging the reading of the book upon every leader of public thought whom we can reach. It may be obtained through the Bible Institute Colportage Association, 843 N. Wells Street, Chicago.

* * *

There is a philosophical brand of rationalism and a theological brand. The first is commendable, the second condemnable. Modernists constantly harp on the fact that man is a rational being, and endeavor to slip over this philosophic aspect of the term into the theologic realm, making it commendable in both spheres. Against this a warning must be raised.

The human reasoning powers are limited. We know only in part. Our reasoning is steeped in antinomies and contradictions, and these are not accidents but essential qualities of the mind. More than that, our mental operations are limited to our existence here in time and space. Why then should we try to measure God and divine things by our rule?

Theological rationalism is detrimental both to evangelical doctrine and general morality. This was clearly exemplified by the rationalism of Europe in the middle of the eighteenth century, and yet the same condition is being reproduced today. Joseph McCabe, in *The Religion of Sir Oliver Lodge*, says, "We may surely hail it (twentieth century rationalism) as the dawn of a better age." But he is deceived, and all who think with him are deceived. They are not aware of it, but they are interpreting the mind of the prince of the power of the air, and he was a liar from the beginning.

* * *

We are glad to hear good reports of the third conference of the International Missionary Council which was held in Atlantic City last month. The theme was "The Christian Approach to the Jew," and among the one hundred delegates present were several from the other side of the Atlantic who were

The International Missionary Council

well informed concerning the Jewish situation in Europe and Palestine. These were instrumental in the formulation of the findings of the conferences on the same subject conducted previously in Budapest and Warsaw.

This third conference demonstrated, so we are assured, that the heart of the Protestant churches over the world is loyal to Christ and His command to go into all the world to preach the gospel to every creature, including the Jew. In manifold ways, yet with the same emphasis, this obligation both to the Lord and to His brethren according to the flesh, was expressed in the meeting with no voice raised in dissent.

The conference also reiterated its regrets and confession of repentance for the past wrongs committed by Christians against the Jewish people, and reaffirmed its resolve to unwearingly demonstrate to them the reality of this change of attitude, that in turn they might be the more deeply impressed by the reality of the blessings from Jesus Christ, the Saviour of all men and the Messiah of Israel.

Dr. John R. Mott presided at the conference.

* * *

We trust we may be forgiven if we speak of the comfort being multiplied to us in these days by friends who, unasked, are writing us letters of commendation for the *MONTHLY*. Here is a subscriber in Ohio who says: "I had thought to discontinue the *MONTHLY* for the present, as I am getting more periodical literature than I have time to read. However, in appreciation of the staunch Fundamentalism it upholds, I have reconsidered, and shall drop some others and cling to the dependable papers such as the *MONTHLY* and the *Sunday School Times*."

Another, this time a lady residing in Michigan, writes: "How I love your *MONTHLY*! It seems as if every one grew better if that were possible."

Perhaps it is not possible for every issue to grow "better," but certainly we are trying to keep every one as good as the last. And God in answer to our prayers is graciously aiding us, and we would give Him the praise.

Here is one of the answers. It comes from a Presbyterian pastor down in Texas, who writes:

"You have had so many inspiring messages in the *MONTHLY* of recent issues that I am constrained to subscribe for it again.

"We get so much these days that is tainted with Modernism, that one needs the stimulation and encouragement of a journal true to the Word of God. I know that *MOODY MONTHLY* is orthodox through and through.

"Having feasted on the last two issues borrowed from a brother minister, I am hungry for more of the same spiritual nourishment. So send it on, and here is the check for a year's subscription.

"I thank you and thank God for a group of men and women serving so faithfully in this time of danger from false doctrines. God graciously bless you.

"Your fellow-servant in the Lord,
(Signed) "J. J. W."

Moody Bible Institute Monthly



By Rev. Arthur F. Ragatz, D.D., Secretary, Western Agency, American Bible Society

IT IS difficult to rediscover an old forgotten trail. Never was the truth of this statement more vividly demonstrated than in the attempt made some years ago by certain historical societies to reconstruct and mark the Santa Fe Trail over which the gold seekers of '49 drove their ox teams from the middle states to the coast of California.

In their attempt to avoid mountain barriers and dangerous rivers, detours were frequent and of appalling distance. Then too, there followed in their wake immigrants who were content to settle where their fancy found a likely spot. Thus through the passing of more than three-quarters of a century and the onward march of civilization with its towns, its cities, its industry and agriculture, the old land marks disappeared. Yet the Santa Fe Trail has been rediscovered and appropriately marked. It took much searching and years of time to do it, but it has been done.

There are other long lost trails that need to be rediscovered—trails that form a network over vast western territory of the United States that were made not by those whose only thought was gold, but by men whose Master was God. These are the men who laid the foundations for a western empire as truly as did the Pilgrim fathers lay the foundation of our earliest national beginning. In both instances, the rock on which was built the superstructure of our national life was the Old Book.

The heroism with which some of these men of faith and prayer bore the hardships, persecutions, and not infrequently death, forms a thrilling chapter in the unwritten annals of the West that may yet some day be written.

A Pioneer Martyr

In a beautiful little county court house tucked away among the rugged peaks of the Rockies, in the heart of what was once a "roaring gold camp," one may find an old minute book used by the county commissioners some sixty years ago in which there is a resolution stating:

"We the Board of County Commissioners duly assembled, do hereby record our high esteem for the sterling character of our late friend and neighbor, Judge D—, who in the faithful discharge of his duty chose rather to die than to bring dishonor upon his name and office."

This man was born and reared in a parsonage. His father was one of the earliest

circuit riders whose "parish" covered a territory equal to the area of the New England States, whose saddle bags were always filled with American Bible Society Bibles before he started out on his one, two, and three thousand mile preaching trips. The judge, worthy son of his father, was the only outstanding, uncompromising apostle of righteousness in his community.

When vice and corruption reached such a state that justice was in jeopardy it was he who called the sheriff and others to

but broke up into multi-divisions going in all directions, carrying everywhere the Old Book with its conquering message of truth.

One may today find towns whose founders specified that no title of the real estate may be clear if the owner ever permits the property to be used for the purpose of gambling or the sale of intoxicants. Just as one may ride in a car for a thousand miles through fertile valleys and thriving cities without knowing that the road-bed has been built over the wagon tracks of the old Santa Fe Trail, so one does not realize these restrictions are the direct result of the influence the Old Book exercised on the minds and hearts of the early pioneers.

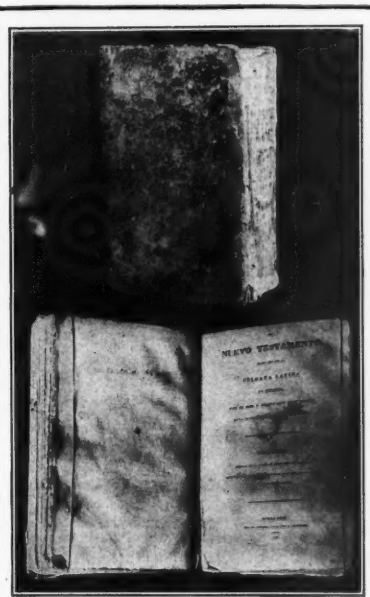
Among the first settlers who took possession of the land following the immigration of gold seekers, was a group of Spanish descendants who settled in a fertile valley surrounded by the snow-capped Rockies. Among them there was one who had heard enough about the Bible to develop a longing to possess a copy of the Holy Scriptures. But where could such a copy be obtained? What he heard about it from time to time deepened his determination to possess the coveted Book at any cost.

A Spaniard Makes a Good Trade

Presently word reached him that somewhere beyond the mountains down toward the south in a trading post called Albuquerque, there lived a woman who owned a copy of the Bible in Spanish which she would be willing to sell. At once he prepared for the long journey through dangerous mountain passes and over plains infested by hostile tribes of Indians. In the meantime the woman had moved to Guadalupe. When finally he found her he was told that she would sell the Bible for \$100. If he could not pay cash, perhaps he had something he could barter. It happened that a trader who wished some goods freighted from Santa Fe to Guadalupe had offered her husband good pay to do the work, however, owning neither oxen nor wagon her husband was about to decline the offer. But why not make use of the oxen and the wagon the man had who wanted the Bible?

This then was her offer: loan his ox-team to her husband to haul the freight 150 miles from Santa Fe, give her outright one fat, yoke-broken ox and \$10.00 in gold, and the Bible would be his. He paid the price and in due time started back with his treasure, arriving safely after many days of perilous travel.

The Book contained all, and more, than



American Bible Society Bible

Its price was \$10.00 in gold, a yoke broken ox and the loan of an ox team and wagon

account. The case of the State vs. the Sheriff *et al* never went to trial. Refusing to vacate the warrants he had issued for the arrest of these evil doers, and scorning the offer of life by resigning from the bench, his chambers were surrounded by the mob which gave him one hour to prepare for death. When the time was up his murderers found him with the open Bible in his hands.

Was This the End of the Trail?

No. It was but a rallying point for the forces of truth and righteousness. The trail not only continued from this point,

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Lewistown, Ill., Bible conference, July 13-19. A real vacation with spiritual refreshing. Two Swimming Pools.

he had hoped for. In it he found that which satisfied the hunger of his soul. Its supply was inexhaustible. The whole colony drew divine sustenance from its blessed pages. At last this little group of spiritually hungry pioneers, strangers in a strange country, found peace and comfort in the Book from whose pages God spoke to them in the language of their mother tongue. A church was organized, the man who bought the Bible became its leader.

A Holy Progeny

The years have come and gone, sons and grandsons have continued to carry the flame that was handed from one to another, until from that beginning six direct descendants have honorably and efficiently served as ministers of the gospel, and four daughters and granddaughters have become the wives of ministers.

The original Bible, printed by the American Bible Society in 1826, was shown to the writer by one of the grandsons, Rev.

M. D. J. Sanchez, who for thirty-seven years has been a minister faithfully serving his own people in the same valley where seventy years ago his ancestor returned in triumph from his long quest for that which was more precious than gold.

The trail of the Old Book in this as in many other instances, has become the highway over which enlightenment, godliness, and prosperity have traveled hand in hand to the glory of God and the abiding peace of those who have given obedient heed to its precepts.

The Holy Spirit and the Bible

By Rev. Harry Howard, Somers Point, N. J.

THIS text proves two things about the Holy Spirit.

First, that He is a person, for a mere influence or power could not dictate to men what to speak or write. And second, that He is divine, the third person of the Trinity. In II Timothy 3:16, we are told that "all scripture is given by inspiration of God," and in our text, Peter says, "Holy men of God spake as they were moved by the Holy Ghost."

In corroboration of Peter's words, we find

1. *The Holy Spirit spoke through David.*
"The Spirit of the Lord spake by me, and his word was in my tongue" (II Sam. 23:2).

"Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus" (Acts 1:16).

"For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool" (Mark 12:36).

2. *The Holy Spirit spoke through Isaiah.*
"And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Isaiah the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them" (Acts 28:25-27).

3. *The Holy Spirit spoke through Jeremiah.*

"But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

—II Peter 1:21

their sin no more" (Jer. 31:33, 34).

"Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more" (Heb. 10:15-17).

4. *The Holy Spirit spoke through Ezekiel.*

"Then the Spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house" (Ezek. 3:24).

5. *The Holy Spirit prophesied through the prophets the death and the resurrection of Jesus Christ.*

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into" (I Pet. 1:10-12).

6. *The Holy Spirit taught Paul what to speak.*

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:13).

According to these verses, it is impossible to deny the inspiration of the Bible and its truths without denying the deity and the personality of the Holy Spirit. The Bible and the Holy Spirit are linked together. If the Bible is the word of truth (II Tim. 2:15), the Holy Spirit is the Spirit of truth (John 16:13).

II

As the Holy Spirit and the Bible are inseparable, there are two things for us to

remember: first, that the Holy Spirit is our Teacher; and second, that we are to depend upon Him in Christian service.

As the Author of the Bible He is the only One who can intelligently explain to us the hard-to-understand verses of the Bible. It is He alone who can open our eyes to the beauties and wonders of the Word of God.

Also to do effective Christian work we must depend on Him. We are to preach the Word (II Tim. 4:2), but it is the work of the Holy Spirit to convict of sin, of righteousness and of judgment. As we preach the Word, the Holy Spirit will use it as a sword to pierce the hearts and minds of the listeners.

How sad to think of so many trying to do Christian work without believing in and using the only effective weapon we have, the Word of God, which is the sword of the Spirit! It is no wonder that so few souls are being saved. May we sit at His feet to learn of Him His Word and how to use it for His honor and glory.

THE BATTLE HYMN OF THE KINGDOM

I am waiting for the trumpet of the coming of the Lord;

How my soul has thrilled with rapture at the promise of His Word!

I can almost see His glory as He cometh in the cloud,

Our Lord is near at hand!

The glory of the coming of the Lord will soon take place,

And will manifest His presence unto all the human race;

Those who pierced His hands shall see Him as they stand before His face,

Our Lord will come again!

The loved ones up in glory will come back with Him again;

We shall all become just like Him when our Lord begins to reign;

He will take the throne of David, fill the temple with His train,

Our Lord will soon appear!

CHORUS: Glory, glory, hallelujah!

Glory, glory, hallelujah!

Glory, glory, hallelujah!

Jesus may come today!

—Rev. G. W. Arms, D.D.

Moody Bible Institute Monthly

Statement of Faith of the Evangelical Association in the Protestant Episcopal Church*

(Abridged Slightly)

THANKFUL to God for the record of evangelical faith and practice in our beloved Church, and in loyalty to the Reformation settlement as expressed in the Thirty-nine Articles, we are pressed in spirit by the exigencies of these times to reaffirm our adherence to those principles which actuated the reformers who gave us our purified faith.

Viewing with concern those who drift with the times, we would sound a trumpet call to return to those rock-like truths, which more than ever are as the shadow of a great rock in a weary land. Truth, once solidly fixed, has under the speculations of philosophic conceit become fluid, and many are being blown about by the winds of vain doctrine, like aviators flying in a fog. In each age these wanderings are merely an illustration of that age-long conflict twixt old systems and the Word, and have been met with the bold convictions of men and women who not only hold the truth but are held by it.

We make, therefore, no apology for our stand, though amid sneers of the liberal school we say we stand where our fathers stood at the Reformation. Modern thought scraps the Thirty-nine Articles, but where else has the Church given its authoritative pronouncement on the basic facts of our faith?

Actuated by these motives we now set forth a declaration of those things which have been most surely believed among us, and appeal for support among the loyal followers of those evangelicals who have been the life of the Church of England as well as our American Church.

Bishop Ryle's Statement of Faith

To quote from the late Bishop Ryle, of Liverpool, "To the question what evangelical religion is, the simplest answer I can give is to point out its leading features, five in number:

"1. The first is the absolute supremacy it assigns to Holy Scripture, as the only rule of faith and practice, the only test of truth, the only judge of controversy. It refuses to yield to the Church, or Catholic tradition, or the Prayer Book unless it can be shown that what is said is in harmony with the Scripture.

alism, or social service. It requires nothing less than the blood of God the Son applied to the conscience, and the grace of God the Holy Ghost entirely renewing the heart. Ignorance of the extent of the fall and of original sin, and palliation of it, is one grand reason why many cannot appreciate nor receive the evangelical faith.

"3. The third feature is the paramount importance attached to the person and work of our Lord Jesus Christ, and to the nature of the salvation which He has wrought out for man.

"The theory of the evangelical faith is that the eternal Son of God, Jesus Christ, conceived by the Holy Ghost and born of the Virgin Mary, has by His life, death, and resurrection, as our Representative and Substitute, obtained a complete salvation for sinners, and a redemption from the guilt, power, and consequences of sin. That all who believe on Him are, even while they live, completely forgiven and

justified from all things—are reckoned completely righteous before God—being interested in Christ and all His benefits.

"We hold that an experimental knowledge of Christ crucified and interceding, is the very essence of Christianity, and that in teaching men the Christian faith we can never dwell too much on Christ Himself, and never speak too strongly of the fulness, freeness, presentness, and simplicity of the salvation there is in Him for every one that believes.

"4. The fourth feature is the high place assigned to the inward work of the Holy Spirit in the heart of man.

"The theory of the evangelical faith is that there must be an experimental business within a man. The things which need most to be pressed on men's attention are those mighty works of the Holy Spirit, inward repentance, inward faith, inward hope, inward hatred of sin, and inward love to God's law. Feeling follows faith—the order seems to be fact, faith, feeling. But the inward work of the Holy Ghost ought to be felt. And we insist that when there is nothing felt



Courtesy—Alexandria Chamber of Commerce

Christ Church, Alexandria, Va., the Episcopal Church Where George Washington Worshipped

"The supreme authority of the Bible, in one word, is the cornerstone of our system. And by the Bible we mean the whole Bible from Genesis to Revelation as inspired of God, not merely containing the Word of God, but that it is in truth the Word of God.

"2. The second feature is the depth and prominence it assigns to the doctrine of human sinfulness and corruption.

"Its theory is that in consequence of Adam's fall, all men are as far as possible gone from original righteousness, and are of their own natures inclined to evil. They are not only in a bankrupt condition, but in a state of guilt, imminent danger, and condemnation before God. They are not only at enmity with their Maker, and have no title to heaven, but they have no will to serve their Maker, no love to their Maker, and no meetness for heaven.

"This mighty spiritual disease requires a mighty spiritual medicine for its cure. It cannot be patched, or mended, or varnished. Man's spiritual need requires more than mere formalism, or sacrament-

*This appeared in *The Southern Churchman* in April, at about the date it was sent to us in manuscript, but the present issue has been our earliest opportunity to publish it.

July, 1931

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Ministers' vacation combined with greater mastery of the English Bible at Montrose Ministerial Institute, July 20-30.

within the heart of man there is nothing really possessed.

"5. The fifth feature is the importance attached to the outward and visible mark of the Holy Ghost in the life of man.

"The true grace of God is a thing that always makes itself manifest in the conduct, tastes, choices, and habits of him who has it.

"It is not enough to admit these five points separately, as perhaps many do. It is, rather, the position, degree, priority we give them which is the distinguishing mark of evangelical theology. They bear the light of the New Testament and are set forth in the Thirty-nine Articles."

The Affirmations and Denials of the Faith

Evangelical religion values the Church's government, confession of faith, and mode of worship, but does not put the Church above Christ. It values the ministry, but looks on ministers as preachers of God's Word, God's ambassadors, God's servants, but refuses to admit that ministers are sacrificing priests.

Evangelical religion does not undervalue the sacraments. They are holy ordinances appointed by Christ Himself and means of grace which, in all who use them rightly and with faith, "have a wholesome effect or operation."

But it refuses to admit that in every case where Christ's sacraments are administered, good must of necessity be done and that they are the grand media between Christ and the soul—above faith, preaching, and prayer. It protests against the idea that in baptism, the use of water, in the name of the Trinity, is invariably and necessarily accompanied by regeneration. It protests against encouraging any one to come to the Lord's table unless he repents truly of sin, has a lively faith in Christ, and is in charity with all men. And above all, it protests against the notion of any corporal presence of Christ's flesh and blood in the Lord's Supper, under the forms of bread and wine, as an "idolatry to be abhorred of all faithful Christians."

Evangelical religion does not undervalue Christian holiness and self-denial. It gives place to none in exalting humility, charity, temperance, self-denial, and separation from the world, and protests against the worldliness seen in ungodly amusements allowed in church buildings, and unscriptural schemes to raise money for the Church.

In its program of work, evangelical religion sets salvation in the forefront of its activities, even as the Son of man came to seek and to save that which was lost. It seeks to keep before people as the dominant motive that of leading others to accept the Lord Jesus Christ as their personal Saviour and Lord. To this end personal evangelism is stressed.

Evangelical religion is not indifferent to social service, but insists that it is a by-product of the gospel.

These are some of the distinguishing features of evangelical religion. It is our belief that the Church needs such teaching and that many are hungry for it.

We believe that God has put His seal of blessing on evangelical churches. So far as we know, the largest Sunday School in the Episcopal Church in America is in an evangelical church. Personal evangelism is being manifested in many of our evangelical churches and has resulted in many being won for Christ.

Appeal for Support

We appeal thus for the support of all evangelicals in our effort to cement our testimony in the Church, and in order to foster this teaching we have an association known as the Evangelical Association in the Protestant Episcopal

Church. It is our desire to issue tracts and other instructive literature, to furnish information as to reading matter, and in time, if the Lord will, to provide a course for Sunday School teaching, to assist parishes desiring missionaries for preaching missions, and in every way to promote evangelical knowledge and practice.

We ask your prayers and co-operation, and would request all who are in sympathy with the above statement to communicate with the secretary of the Evangelical Association, 1817 Park Ave., Richmond, Va.

The Word of Our God

By Mary Fraser, Westmount, Canada

"The Book" is in the battle;
It stands the foemen's shock,
As great Gibraltar stands the waves
That beat against its rock.

God's Word of inspiration,
From the beginning true,
Unshaken and immovable
Whatever men may do.

Great swelling words they speak today
Who for new gospels stand,
But woe to those who trust to them,
For they are ropes of sand.

These signs that lie around us now
Of sad apostasy,
They prove that Word unerring
Which foretold what now we see.

And God who knoweth everything,
Whate'er be its disguise,
Has said that He will sweep away
"The refuges of lies."

The "men of science," falsely called,
Who judge the Scriptures so,
And challenge every sacred page
That lays their theories low,

Look at the product of their schools
And academic halls,
Where reason takes the place of faith
And superman enthalls!

The infidel, the suicide,
The criminal are found
Where Darwin's, Paine's and Nietzsche's works
As study books abound.

And yet long-suffering God awaits,
Not willing men should die,
And His great love doth yearn o'er those
Who still in darkness lie.

Buchmanism, or the Oxford Group Movement

By Rev. Grant Stroh, D.D., Moody Bible Institute, Chicago

STARTING with Dr. F. N. D. Buchman, a Lutheran minister, born in Pennsylvania, a new form of evangelism has been established within a few years in the United States and other countries, under the name of "Buchmanism," and also the "Oxford Group Movement." It has aroused divergent opinions, however, although even the critical acknowledge some good in it and that lives have been radically transformed.

The purpose of the movement is said to be the personal application of the New Testament teachings to individual lives. It is not a mass movement in other words, but a seeking of men and women who need a revolutionary, personal, spiritual experience of God's power in their lives.

Methods

It has spread not by the usual publicity methods of the modern revivalist, though churches and halls are sometimes employed, but by house parties, week-end, or at other times. In case the attendance runs into the hundreds these parties break up into small groups with pre-arranged leaders, and then after the work becomes sufficiently established in any center, local groups are organized and local leaders developed.

The meetings are extremely informal. In the words of one leader,

"There are no rules, and no order of service. Only one thing is fixed about our meetings and that is the aim. We are here to help each other find God. We don't care much about your theological opinions. But this afternoon we would like to have you believe, with us, that God can be known as definitely as we know each other; and to know Him is the most important knowledge any person can have."

During the evening meetings any one can talk who wants to, for the chief reliance for finding God is through the "sharing of experience," which consists in confession of sin and failure, and the relating of joyful deliverances or any other personal experiences.

"Seekers after God" are urged to begin each day for a month with a quiet half hour of "prayer, Bible reading, and ordered meditation," and conclude each day with a fifteen-minute quiet time. They are not asked to believe, but simply to experiment. After which every individual whose life has been changed through a new relation to Christ is expected to become in turn a "life changer." Personal work and the group idea are the two chief methods of attack.

Principles

An examination of a pamphlet by Sherwood Day, entitled, *The Principles of the Fellowship*, reveals the following:

1. *God-guidance.* This consists chiefly in "listening to God," the "two-way prayer," a movement "from God to man." Elsewhere this guidance is described as "luminous thoughts," by which is discov-

ered the plan or will of God for the day.

2. *Fearless dealing with sin.* "Anything that separates me from God or from another person is for me sin." Personal sin must be courageously faced and confessed and also pointed out in the lives of others.

3. *Sharing.* This is another name for confession and testimony. "A sharing Christian is a propagating Christian." This requires absolute honesty. Sin must be confessed not only to God but to others, whatever the personal cost. This helps not only the confessor, but is also helpful to others, for it tends to awaken confidence and helps others to do likewise.

4. *The necessity of adequate expressional activity.* "No high level of contagious life can be maintained without trying to pass on that life to others." Expression produces a "released life." "An experience that is not shared dies or becomes twisted and abnormal."

5. *Stewardship.* "A surrendered life means a life in which every possession of whatever kind is held in trust to be administered under the guidance of the Holy Spirit. All sense of possession must go." This is the answer to a materialistic philosophy abroad today. The answer also to Communism.

6. *Team-work.* Jesus Christ "believed that the highest life for the individual is to be found in association with others—in the group—in His Church." "A united front made up of different individuals of varied personalities presenting a single and compelling message carries conviction where a single individual may not appeal."

7. *Loyalty.* "The supreme loyalty in life should be to Jesus Christ, but that loyalty involves lesser loyalties." "Living a truth is very much more difficult and often more painful than assenting to it."

The above statement of principles is evidently an enlargement of Dr. Buchman's "principles of action" which "center about five words—confidence, confession, conviction, conversion, continuance." *Conversion* is described as "the radical change of values brought about by God's Spirit working in the heart." *Continuance* in the realm of religion involves prayer, Bible study, times of quiet for listening to the direction of the Holy Spirit, personal witnessing, or mediating to others what conversion to Christ has meant to one's self.

Some Criticisms

That criticisms of such a movement should be made is not surprising and in themselves are not condemnatory. The movement is a challenge to ordinary methods and teachings, therefore inviting investigation and criticism. Nor should the leaders be satisfied simply to point to results, especially when some of them may be quite unsatisfactory.

For example, is conversion (implying salvation) merely a "radical change of values," however it may be produced? Have not many lives been radically changed which never have experienced the

regenerative work of the Holy Spirit? Nor is mere reformation of life, however revolutionary, necessarily the work of the Holy Spirit. Ardent attachment and loyalty to Christ may be only temporary, but salvation is rooted in faith in the Lord Jesus Christ as one's personal Saviour. There is no acceptable substitute for the Cross of Jesus Christ and the "new birth," resulting from the creative work of the Holy Spirit.

The writer has had no personal contact with the Buchmanism, but would give here in condensed form, the testimony of a theological student who has had such contact, and who has observed what he considers the following antichristian errors:

First, Buchmanism demands full surrender to God from the unregenerate man, an impossible thing for him to do since he is still dead in trespasses and sins. His first need is a new life, which is wrought by the Holy Spirit when he believes on the Lord Jesus Christ as his personal Saviour. Yet this surrender is called "an experience of God," without being preceded by reconciliation to God through His Son.

Second, mention is often made of the divine spark within one, namely, they say, "the seed of Christ within the heart which when united to the seed without causes new life to grow." The Bible does not teach that there is any divine seed left in the natural man, but only a depraved nature which requires the power of God to change.

Third, Buchmanism greatly emphasizes mystical guidance. If one prays God will infallibly guide him in every detail of life. Of course the true Christian has times of definite guidance, but no one claims never to make mistakes in interpreting God's guidance.

A fourth teaching is in connection with what is called the "Written Word." Not the Bible, but the thoughts written down during the prayer and meditation period. It is the rule of action for the day based upon the mystical guidance. This raises the question as to just how far Christians of today may depend upon a promise made, possibly to the apostles only (John 16:13). Also whether the guidance of the Holy Spirit is not usually, if not always, by means of the written Word.

As to "sharing experience," we come to one of the most objectionable parts of the movement, for "with this comes the unhealthy emphasis upon sex sin." The secret life is probed in the attempt to force an expression of this sin. We all admit that if we have wronged a person it is scriptural to confess the sin to that person and to make restitution if possible, but is it not near Romanism to seek to enforce confession, especially a public confession? Moreover, occasional house parties are said to be held for mixed groups where sex sins are openly confessed. Such a practice is repulsive and unwholesome to the Christian. Dependence upon such confessions for cleansing power is a poor substitute for the cleansing power of the blood of Jesus Christ.

What Oxford Says

The severest criticism of Buchmanism comes from Oxford, where it gained such a foothold. Rev. C. M. Chavasse, Master of St. Peter's Hall, states that practically all religious leaders and responsible persons in the university have grave misgivings after having closely watched the movement for the past five years. He says the worst error is that it lacks an essentially Christian basis. If a particular group has a Christian leader it may be Christian. Otherwise not. "The groups are

out to change lives, but not to win men and women to Christ." "Communion between God and man is not mediated through our Lord Jesus Christ alone."

Many who have been touched by the movement are described as the new Oxford problem of "castaways," while the majority of those who have remained staunch had been Christians previously or had a strong Christian background.

The danger of too great reliance upon the method of obtaining divine guidance is also pointed out. Their quiet time is said

to consist in relaxing and filling the mind with thoughts of God, who then communicates His detailed guidance for the day, which may be often only "auto-suggestion." We may add, too, that other spirits may take the opportunity to slip in and make suggestions, which is a real danger.

Mr. Chavasse thus closes his words of warning: "The groups have drained rather than flooded the Christian organizations of the university; and, though the members are splendid in their way of tackling their friends, yet the movement has distinctly weakened corporate religion in Oxford."

The Kind of Preaching the World Needs

(From "The Churchman Afield," in the *Boston Evening Transcript*)

IN a recently published interview on the subject, "What Religion Means to Active Scientists," a distinguished geologist has been quoted as saying: "There is a difference between science and philosophy, as there is between science and religion, though the difference may be less widely heralded. The philosopher withdraws within his inner consciousness and develops an idea. As soon as a logical sequence of explanatory ideas is developed the philosopher announces it as his belief.

"Not so the scientist. He also retires within his inner consciousness and develops four or five hypotheses. Then he tries them out to see if any one of them will work. If one of the hypotheses does work, the theory is considered proved. With us the test of truth or falsity is not the logical development of the theory; it is the *practical application in experience and observation*.

"This sort of proof, it seems to me, is precisely what religion needs. Religion must demonstrate that its theories about society, human conduct, God, the hereafter, will *work*. It must rest its case not on logic, not on belief, but on results. And of course that idea dates back to the teaching of the Founder of Christianity: 'By their fruits ye shall know them.'"

This scientist affirms that religion, in order to meet with acceptance, must demonstrate that its theories *work*, just as science does.

Without questioning this scientist's sincerity, it may be said in all honesty that while his pronouncement may seem wise to the inexperienced it must cause those who are schooled in Christian truth to smile, for he is insisting that Christians must do what they have been doing for 1930 years and have found that it works.

Why Not Preach Christianity?

At this point we wish to make a suggestion to the multitude of writers, public speakers and even pulpit preachers who are continually talking about "religion" and using the word "religion" when they really mean something else, or at least something more.

One of the things which has confused the minds of young people in this generation

is the misuse of the word "religion." To the untutored mind that word may mean most anything from ancestor worship to New Thought. It may mean Buddhism, Zoroastrianism, Shintoism, Mohammedanism, or any one of a hundred other isms that have been developed and have thrived in the history of mankind. We wonder why it is that so many people, in discussing the subject, are so afraid of the word "Christianity." The Christian religion is the thing they mean, nine times out of ten. When they mean "Christianity," why not say "Christianity" or write "Christianity." Christianity is the religion that concerns the people of this country. It is the religion which the majority of the people here profess and the religion they practise so far as they practise any religion. It is the religion most of our churches were founded to promulgate and even those churches which reject the truth of the historic statements on which Christianity was founded are very jealous of their claims to the title "Christian."

Preach a Person, Not a Concept

Then why not sidetrack, or put in a secondary place, at least for a time, the word "religion" and discuss "Christianity."

The word "religion" is vague, indefinite. It has no charm for eager, aspiring youth. They cannot get enthusiastic over an abstraction or a philosophic concept. Youth as well as older people need a personal leader. They will get enthusiastic over a *person*, but not over a word which they do not wholly understand.

What is it that has started several millions of Christian Endeavorers upon a world-wide crusade? Is it a mere word or concept? Is it an abstract principle? Not at all. Neither is it a code of ethics, excellent as such a movement might be.

These Christian Endeavorers are crusading with Christ, a person. They are expressing loyalty to Christ, a person. They are following Christ, a personal leader.

They believe in a living Christ, a spiritual Brother, who is a Guide, Friend and Sustainer of every human person who trusts Him and has surrendered life into His care and keeping. *That is Christianity.*

This means, of course, that they believe in a spiritual world, which is all about us, into which their Leader has gone, but in which He is still leading. Their Christianity is a religion, of course, but vastly more; it is a code of ethics, of course, but vastly more—it is devotion to a *Person* and has to do with persons and not with vague concepts.

They Are Proving That It Works

Instead, therefore, of talking and writing constantly about religion, let us talk and write about Christ and Christianity!

That means something.

People understand it.

It is not spiritual dope to put people to sleep. It is a spiritual stimulant. It keeps them awake, arouses emotions of joy and satisfaction and inspires to action.

Christ, the personal leader, is the inspiration of all crusaders.

And this brings us to the point we started to make. In the old days people spoke of having "experienced religion." They really meant that they had encountered the living Christ, had experienced something similar to what Saul of Tarsus experienced on the Damascus road. They had surrendered, as Saul did, to a living, personal Leader, who had taken possession of them, so that they no longer lived for themselves but Christ lived in them. They were *proving* the Christian theory. They were, unconsciously perhaps, using the scientific method, and in the past 1930 years uncounted millions of them have found that it *works*. Hence they are sure of it. They have proved their certainty by shedding their blood in the Roman arena, at the behest of ruthless tyrants, and as martyrs in a thousand ways and in millions of places.

If this is not the "proof of practical application in experience and observation" we should like to know what evidence can be called proof.

No reform will be effectual that does not begin with the heart.—J. W. Chapman.

Unbelief takes away the common ground upon which God and man can meet.—Spurgeon.

Moody Bible Institute Monthly

The Parable of the Favored Land

By E. B. Dwyer, Linesville, Pa.

THE favored land was born with sore birthpangs. It was born of a great hope and an unquenchable desire for liberty. Death took a heavy toll at first, but each new grave made an additional tie to bind all together and to their new home.

And this land stepped full-panoplied upon the world's stage, humbling first one enemy of freedom and then another, guided and guarded, it verily seemed, by the hand of God.

This land produced giants, men of mighty intellect and moral worth, men who were patriots, men who could not be bought. Its citizenry was the wonder of the world, its growth tremendous. The very stars in their courses, it seemed, fought for it.

The bowels of the earth in that land were filled with riches, gold, silver, iron, coal, gas, copper. Practically all the precious things which make a nation wealthy and prosperous were found within its borders. Great forests clothed the hills and mountains with a cloak inestimable in value. Fertile prairies and great rivers

stood ready for a race of men with great reserves of courage and initiative. Two great oceans protected it until they became the pathways of world-wide commerce.

This land became the Mecca of the oppressed o'er all the earth, the sunrise of political and religious liberty to the world. It was hated by tyrants but loved by the poor and downtrodden, and it seemed as if it could never fall, never go the way of the other nations of the earth.

But, it forgot God!

It had its prophets who called upon it to repent, who pointed out its evils, who summoned from the files of history the nations who had forgotten God before and sang a requiem over their graves. It had poets who sought to lead out and on and up to the serene heights of national greatness, and orators who brought the lessons of the past out of their history, preserved for our admonition "upon whom the ends of the ages are come." It had seers who gazed far into the future and heard the coming tempest, saw the dangerous rocks, felt the tremors of the coming shock, the

shaking of the powers of the air until the thrones of earth dissolved and disappeared in the mighty whirlpool of the world's madness. In vain its prophets, poets, seers, and preachers, pointed to the cemetery of the nations, and the causes of their dissolution.

Intoxicated with power, mad with wealth, deaf to the history and warnings of the past, blind to the fearful condition of the present, and the ominous foregleams of the future, like the nations that had gone before it, it gloried in its sins. Feeling secure that it had made a covenant with evil and controlled the world, it ignored all the warnings, exhortations and the standards of righteousness, substituting the desires of its citizens for the will of God for—it had "forgotten God."

These words are written in the hope that this may not be true, that the United States may repent and become again the light bearer among the nations of the world.

"The wicked shall be turned into hell, and the nations that forget God."

An Open Letter from Patriots to Christians

To all who believe in God and our Lord Jesus Christ.
Friends:

On behalf of our homelands, our parents, our wives and husbands, our children and grandchildren, we request you to intercede for the human race.

Visioning conditions on the basis of well established facts, we believe that there are men seeking to establish a world empire on the basis of no faith in God, no patriotism, no moral purity for our mothers, wives, and daughters, with political and economic slavery for all. It would seem that there are conspirators financing and directing revolutions, pitting classes and races against one another, and contemplating a colossal war, in which will run rivers of the best blood in our lands.

The undermining of faith in the Bible on which our civilization rests was evidently planned long since, to break down the morale of our peoples and prepare the way for the overthrow of the Christian regime. The educational systems and the press of the world have become, to a great extent, propagandizing agencies. Children are alienated from their parents. The ennobling influence of classic music and art have been supplanted by the sensual and outré. Moral purity of the home life has been cast into the discard. Now also organizations brazenly preaching atheism are established and have obtained recognition from some of the courts.

To meet this, we are not asking you to

bless another war. While it may be forced on us, our best course is to avoid war, to find some other way of saving our civilization, and to work for justice, purity, righteousness among men.

The logic of the situation leads to the conclusion that the strength of the enemy lies in secret financial manipulations. The influencing of the press and legislation, the maintaining of the communistic system in all lands, the loaning of funds for revolutions and wars, would be impossible on any other supposition. But there is no reason why we should not locate the responsible parties and discover ways of countering their devices.

The first prerequisite is to obtain divine guidance. To this end we patriots look to you Christians for co-operation. If the hosts of men and women who are still loyal to God and our countries will meet this situation with special prayer and confession of our sins, God will "open the windows of heaven and pour out a blessing, that there shall not be room enough to receive it."

Harry Curran Wilbur, Chicago

Friedrich Bronsart Von Schellendorff,
General-Lieutenant, Germany

Alexander, Grand Duke of Russia

B. S. Steadwell, president, World's Purity
Federation and Parents' International
League, Wisconsin

E. H. Hunter, secretary, Industrial De-
fense Association, Inc., Boston

Harry A. Jung, American Vigilant In-
telligence Federation, Chicago
Hermann der Deutsche, Dr. jur., Germany
Louis K. Birinyi, Hungarian, attorney,
author

Leroy F. Smith, Lieut.-Colonel, editor,
lecturer, Los Angeles
Edward H. Packard, author, journalist,
Cambridge, U. S. A.

Erling Einar Angell Thiis, electrical en-
gineer, business executive, Norway.
Langbourne Meade Williams, editor, Rich-
mond, Va.

Hugh W. White, American, China.

Cornelia Ross Potts, president, National
Patriotic Council, Washington, D. C.

B. K. Basho, Hungarian

Edwin Marshall Hadley, colonel, author,
Chicago

J. Elwin Wright, director, New England
Conferences, Boston

H. C. Morton, Great Britain

THE MEN AND THE MESSAGE FOR THE HOUR

The walls of Modernism are quaking; cut and dried theology is indigestible to the average pewholder; today our churches crave and cry for a plain, practical and powerful message. I believe the average Moody man preaches without fear or favor, a message of entreaty and not of entertainment, and that is the message of the hour for our pulpits.
—Rev. Frederick Edward Stemme, D.D.

July, 1931

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Ocean Grove, N. J., Camp Meeting Association again invites you to the Bible conference July 20-August 1.

The Other Side of the American Soldier*

By Rev. Frank B. Gigliotti, Baker, Ore.

IT WAS late one night in the first days of April, 1917. The war was on with Germany. America was rushing the cream of her manhood to the nearest points of mobilization, in swift response to the President's call. "We have made our choice. We have taken the side of right against might. We are fighting for Democracy; and we will not cease until justice and right shall prevail." Young men and old men; northerners, southerners, easterners, westerners, made these words their own and offered their all for the cause at stake.

A troop train loaded with volunteers had just reached Columbus, Ohio, from Pittsburgh. Their civilian clothes belied their efforts to unload in perfect order. Their faces softened and their eyes shone with warm envy as a group of us in uniforms marched towards the train for Washington, D.C. A crowd of open arms received us as we broke formation. The night wind sighed under the burden of farewells. Tearful smiles glimmered, proud smiles glowed, boyish smiles gleamed. With husky voices mingled the tremolo of women. The station lights touched paler, upturned faces and spied in silent corners the hunger of some friendless lad. Yet in every face stood out one purpose.

She Almost Forgot

The last boys hopped on board. Clusters of heads and arms burst through the windows. A young woman pushed her way to the side of the train, shouting, "Here, Harry, I almost forgot." A blonde head and an agile form shot out. Two hands grasped a little black book and swung back into the train. A "Goodby, Harry; God keep and guide and use you always; and if it's not His will that we meet here again, we'll meet with mother in heaven."

The panting of the engine drowned all other sounds. As the station grew smaller and smaller, the fluttering handkerchiefs disappeared. We drew in our heads and turned towards Harry and the little black

book. His earnest eyes were following the words on the flyleaf. We leaned over his shoulder and read, "If you want to be a good Christian, always read this book.—Mildred." Some of the boys laughed and started to play cards, but most of us were soon lost in colorful imaginings of what a licking we were going to give the Kaiser.

When we got to Washington our spirits

Soissons-Chateau-Thierry road. We fought our way through the wheat fields. For days we slashed steel against steel while hand grenades poured thick upon us, and the sweep of machine-gun fire mowed men down with the wheat. At last we fell upon the road and wrenched it free. Spurred by success, we quelled the fury of resistance.

There came a lull. The air grew still.

The smoke clouds lifted. My muscles relaxed and I slipped to the ground. Crouching I shuddered at the harvest of men. There were thousands; there Germans, here Americans, face to face. My forces rallied with the consciousness that I still lived. My wary ears strained to catch any sound. Someone creeping! I turned and braced myself. A buddie coming toward me. I grabbed my gun and crept to meet him. He stopped and gasped.

Helping His Buddie

"Buddie! You know, I find a dead man over in a nex' shell 'ole, an' he read a lilla black book jess like you all a time, an' while he try an' help his buddie, I guess a Bosch sharp-

shoot catch him three or four a time."

He turned, and wondering, I hurried after him. A shell hole gaped in front of us, and in we jumped. There sat a very blonde young man with his first-aid kit open, and another lad stretched at his feet. I drew near them. Both were motionless. The blonde young man had in his hands a little black book. I bent over him. A stream of blood ran down his arm to the point of his finger on the pages of the little black book. It spread across the words,

"Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

I lifted the book gently out of his hand and turned to the flyleaf. The inscription rose before me like a dream,

"If you want to be a good Christian, always read this book.—Mildred."

"I have known few, if any, persons who had the regular habit of prayer and who suffered seriously or had any ill-effects from not sleeping. There are people used to prayer who do not sleep very much, but they do not suffer from the effects of their lack of sleep."—Dr. Richard C. Cabot, in the Harvard Alumni Bulletin.



President Hoover Placing Wreath on Tomb of Unknown Soldier at Arlington National Cemetery

were blurred by weariness and hunger. We were divided and classified. Some of us were sent to the ordnance corps, some to the engineers, others to the medical corps. Each of us went where he could be of the most service. We were hustled through a stiff course of training, and in a cloud of mystery and danger we sailed for France with the First Division.

The Army in Full Swing

More than a year dragged by. The American Army was in full swing with the First, Second and Third Army Corps in action. Many of the men of our division had made the supreme sacrifice. As old, familiar faces disappeared, new ones sprang up to take their places. Shells burst and shook us into myriad designs like colored specks in a kaleidoscope. I did not come in touch with Harry. Flashing scenes of heroism, scenes of suffering, scenes of horror crowded out the memory of the lad with the little black book. Then flashed a vision that remains forever.

At the second battle of the Marne word came that the Germans had crossed the river at Chateau-Thierry, but that the Twenty-eighth Division had driven them back, fighting against great odds, and were holding the lines. The First and Second Divisions were ordered to cut the German lines of communication and to take the

*The author writes: "I substantiate the truth of this story. It was written to show the other side of the American soldier, the side that was lived and practiced by the great majority of them. I positively know that the Jews thought more of the synagogue, the Roman Catholics of their cathedrals and priests, and we Protestants more of the living Word of God, at the front than at any other time in the experience of our lives."—The Editors.

The Use of the Confessional to Coerce Voters

Abridged, with slight editorial comment, from the third edition of *The Roman Catholic Church in the Modern State*, by Charles C. Marshall

FREEDOM of conscience and reason is the most important problem in the world's moral and political order, challenging as it does, both the absolute State and the absolute Church. That is to say, it challenges alike the principle of supremacy of both political and ecclesiastical sovereignties over the moral and intellectual life of men.

There have been certain occurrences on the far-off island of Malta which have recently concentrated attention on this problem and which have a very practical interest for us in the United States. These occurrences result from the use by the Roman Catholic Church of the confessional as a means for coercing Roman Catholic citizens in the exercise of the electoral franchise.

Malta is a British colony whose population is mostly Roman Catholic. In 1921 it was granted a constitution by the British government, which government appoints the governor of the island. There is, in addition, a senate and an assembly which, for the most part, are elected by popular vote. Full liberty of conscience and of worship are guaranteed, and all religious qualifications for the holding of office are prohibited. The Maltese legislature however, did itself provide by statute that subject to the constitution, the Roman Catholic religion should be the state religion.

Religious peace prevailed for a long time on the island, but recently it has been disturbed by the Roman Catholic hierarchy, which asserted its right to command a British subject of the Roman

The substance of this article is taken almost word for word from Mr. Marshall's book. As we read the story there recorded, we were surprised to think that we had seen nothing of it in the press at the time of the occurrence. But Mr. Marshall informed us that magazines refused to permit a discussion of it in their columns, and also that the English government for state reasons, did not wish the matter stirred up.—EDITORS.

Catholic faith to leave Malta against his will and reside in another country. This subject is a friar named Micallef, who became disaffected toward his religious superior, Father Carta, for which reason he was commanded to leave and reside elsewhere. There was no charge whatever against him for any offense against the laws of Malta or the British government, and therefore he refused to obey and the governor, Lord Strickland, himself a Roman Catholic, sustained him in his objection. In addressing the Maltese parliament on the subject, the governor said, "If an alien like Father Carta would be able to send a Maltese subject into exile against his will, public order would be imperiled."

The Vatican appealed to the British government, but the latter sustained Lord Strickland and repudiated the authority claimed by the Pope to deprive a British subject of his civil rights, and in doing so, as Mr. Marshall says, confirmed the historic lines of England's poet a century before:

"Slaves cannot breathe in England; . . . They touch our country, and their shackles fall."

The contention of Lord Strickland and the Maltese government was that although Micallef, a British subject, had

as a monk, taken vows of obedience to the religious authority of the Pope, he had not lost the right vested in him by the British constitution to reside where he pleased, and that neither disaffection toward his religious superiors nor flat disobedience to their commands forfeited in any

way his civil rights as a British subject. In opposition to this, the Roman Catholic bishops of the island issued a pastoral letter on May 1, 1930, which should be read and pondered by every citizen of our own land who believes in freedom of conscience and of reason in these matters. Calling attention to the state election then approaching, the bishops said:

"Know, therefore, as Catholics:

"1. You may not, without committing a grave sin, vote for Lord Strickland and his candidates, or for all those, even of other parties, who in the past have helped and supported him in his fight against the rights and the discipline of the Church, or who propose to help and support him in the coming elections

"2. For even stronger reasons you may not present yourselves as candidates in the electoral list proposed by Lord Strickland or by other parties who propose to support him in the coming election.

"3. You are also solemnly bound in conscience in the present circumstances to take part in the elections and to vote for those persons who, by their attitude in the past, offer greater guarantee both for religious welfare and for social welfare.

"In order, then, to prevent abuses

Perverved Liberty

By A. W. Loudon, Troy, N. Y.

Thou bond of baseless liberty!
Would that our country might be free,
Forever know immunity
From thy vile touch—
Thou nursery of impurity,
From out thy clutch!

A liberty that knows no part
That tends to cleanse the human heart—
A menace to the race thou art,
Of dire distress.
What influence dost thou impart
Save wretchedness?

Ah, ye who fill official place
The honored title to deface,
Nor sense the measure of disgrace
Your course involves,
A hungry pack, full on the chase
As ravening wolves!

All ye who in the ranks or van
For sordid lucre scheme and plan
Your inhumanity to man—
Lest you relent,
You'll at the close of life's short span
With woe repent.

Would that some power might set us free
This dire, deep-dyed duplicity—
Dispel this dense obscurity,
Restore the law!
A blessing that futurity
May hold in awe.

Cleanse, God, our body politic,
Cut deeply to the very quick
That Thou mayst yet restore the sick;
Spare not the knife,
Pray, what Thou dost, do well and quick
To purge its life.

in the administration and reception of the Sacraments, we remind our priests that they are strictly forbidden to administer the Sacraments to the obstinate who refuse to obey these instructions."

As was to be expected, this pastoral letter precipitated a civil crisis which for the time being, paralyzed the Maltese government. The Roman Catholic citizens were deprived of freedom of conscience and reason in the exercise of the electoral franchise conferred on them by the state. They sinned if they refrained from voting, and they sinned if they voted in a manner forbidden by the bishops. And moreover, the penalty was the most serious for a Roman Catholic to bear, namely, deprivation of the Sacrament on which, as Roman Catholics suppose, salvation depends. The nature of the coercion brought to bear upon them is evidenced by thirteen affidavits which were filed by them with the British government. All of these are to a similar effect, and we give one as a sample:

"Michael A. Borg, Police Inspector, deposed:

"I went to the Church of St. Francis to confess before the Easter communion. After I had finished my confession the priest, Fr. Egidio Vella, said:

"Now I am bound to ask you, in fulfillment of orders I have received from the Church authorities, what party you belong to, and if you side with Strickland's and do not change your opinion, I cannot give you absolution."

"I replied: 'These matters are purely temporal and have nothing to do with spiritual affairs. I therefore refuse to reveal to which party I propose to give my vote at the next election.'

"He replied: 'My orders are precise and preclude me from absolving you.'"

The result was that the British government on May 9, 1930, advised the Holy See that the course of the ecclesiastical authorities at Malta was in the highest degree reprehensible, and that the governor of Malta was authorized

to exercise his authority and suspend the elections in the island. Of course, political and religious feeling ran high, and on May 23 an attempt was made to assassinate the governor. The bullets miscarried and his life was saved. Then a number of the leading citizens asked the Archbishop to allow a special *Te Deum* to be sung in the cathedral as a thanksgiving for his escape, which request was refused. In consequence, an attempt was made to storm the cathedral, with the usual rioting in the streets.

A week later, the British government cut off negotiations with the Vatican until the Holy See should order its bishops in Malta to restore to the electorate complete freedom to exercise their political judgment. This condition was refused by the Holy See, which admonished the British government that the two powers, ecclesiastical and civil, that is, the Roman Catholic Church and the political State, were constituted by God Himself and that the Roman Church no more than the State could renounce its essential rights.

Shall We Repeal or Enforce the Eighteenth Amendment?

Abridged Address of Rev. J. T. Larson, Minneapolis, Minn.

THE liquor traffic violates everyone of the Ten Commandments. It makes an idol out of liquor, and men bow down and worship at its shrine; they take the name of the Lord in vain: they dishonor their mother and father; they steal, kill, covet, and bear false witness against their neighbors. You who are old enough, know that is true.

The Bible gives more than fifty passages to condemn this awful curse. Here are a few:

"Wine is a mocker, strong drink is raging; whosoever is deceived thereby is not wise" (Prov. 20:1).

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them" (Isa. 5:11).

"Awake, ye drunkards, and weep and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion" (Joel 1:5, 6).

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also" (Hab. 2:15).

"No drunkards shall inherit the kingdom of God" (I Cor. 6:10; Gal. 5:21).

God established a law to prohibit this liquor traffic thousands of years ago! So it is not a new law, although it has been effective now in the United States for eleven years.

Liquor in Pre-prohibition Days

I know what the liquor traffic did. I am old enough to remember. In pre-prohibition days, there were 177,000 saloons, 4,000 distilleries, 125 Keeley hospitals, 600,000 deaths, and 25,000 homes ruined annually because of drink. Fourteen thousand girls and women frequented the saloons on Madison, Clark, and State streets in Chicago in twenty-four hours, to say nothing of the tens of thousands of men. People drank billions of gallons. Liquor cost as much, or more than the automobile costs now.

The wets accuse the people of "putting over prohibition as a war-measure when the soldier boys were over in France." This is not true. The Congress which proposed the amendment had as its dominant issue in November, 1916 (five months before the declaration of war), the Prohibition Amendment.

When the United States entered war against Germany, April, 1917, twenty-six states had voted dry, or eighty-five per cent of our total national area. All but 305 out of 2,848 counties had already voted dry. About ninety-eight per cent of the counties were dry. By January 8, 1918, thirty-six states, or three-fourths of them, had ratified the amendment. The combined state legislatures showed 4,086 to 829 votes or about eighty per cent in favor of the amendment. Then ten more states ratified it before it became a law on January 16, 1919, effective one year from that date (1920).

The only states that did not ratify were Rhode Island and Connecticut, which are comparatively small. No other

amendment ever passed by such an overwhelming majority!

Benefits of Prohibition

Prohibition is a success economically. Babson says, "We save two billion dollars annually." Savings have increased four hundred per cent under prohibition. Professor Fisher says, "It is the greatest money maker in the world. If prohibition cost a billion dollars a year, it would be well worth while as an investment." The big business men are favoring it as a commercial asset. Commander Evangeline Booth made the statement that prohibition has improved conditions among the lower classes.

Prohibition is a blessing to domestic life. It saves 25,000 homes annually from the ruin of former days. Children today are born of parents who do not drink, and instead of insanity and weakness, we have strength and vitality among our children. An adherent of the wets said there is more drinking among the young people today. I have been among them in schools and colleges and I have talked to young people, and I know it is not true.

Objections Answered

Prohibition should not cease because it interferes with personal liberty. No man has personal liberty to oppose the majority on any issue. No man has the liberty to do a wrong, to ignore the law of God, to go against his parents' wishes, or to do as he alone pleases. Some say, "You can't make people good." God has made millions of people good during the last nineteen hundred years.

Others contend that it costs too much to enforce prohibition.

But to quote Professor Fisher again, "If it cost a billion it would be well worth while as an investment." It cost twenty-eight million dollars to enforce prohibition to June 30, 1928, and this was received in fines and confiscations of cars and other property.

"Why can't we have modification like Canada and Sweden?" it is often asked. In Canada there are more bootleggers under government control than ever before. According to the Ontario Liquor Board, Ontario's liquor bill for one week is one million dollars. "Drunkenness among women under the government control system has increased fifty-three per cent," says the *Montreal Star*, while the Saskatchewan Liquor Board declares that arrests for drunkenness increased 125 per cent in the first eight

months. "Bootlegging increased 111 per cent in the first year."

The Gothenburg system was tried in Sweden from 1865 to 1914. The sale of wine increased 181 per cent, beer 240 per cent and arrests increased 544 per cent. Sweden then gave up that system and adopted the Bratt system—a rationing system. Anyone over twenty-one could get a pass book allowing him to have a certain amount of liquor each month. In 1916, seven hundred and ninety-four permits were issued, but in 1920 a million were issued.

The Only Alternative—Enforcement

The Eighteenth Amendment can never be repealed. It must go through the states first by a vote of legislatures and a local vote of the people, and then they must finally combine to make a three-fourths majority of all the states and

the Senate and House of Representatives. Therefore,

Help officers enforce the law.

Use federal help in the states and border police patrol in Canada and Mexico.

Give more temperance education in schools and the home.

Pass a city ordinance which requires local enforcement regardless of the state or federal law.

Be a loyal citizen by becoming a Christian and abiding by the Bible's teachings which teaches the prohibition law.

If you do not know the facts, do not believe the wet press, for it is misrepresenting. There are two thousand violators of the liquor law in the penitentiary in Atlanta, Ga., and many others in Leavenworth and other prisons. The law is being enforced.

Preparation for the Pipe Organist

By George S. Schuler, Moody Bible Institute, Chicago, Ill.

Professor George S. Schuler
Giving an
Organ Lesson

□ □

THANKSGIVING is felt for results achieved by the new three-year Music Course launched by the Moody Bible Institute last September. Its interlocking relation to other courses in the Educational Department has brought a large number of students within reach of its privileges, and signs point to a continued increase in enrollment for its particular work. There are many young people in the families of MOODY MONTHLY readers, who if they knew about it, would feel that this course was constructed especially for them.

Every town and city church requires helpers with skill as pianists, organists, directors of choirs and of Sunday School music. Why might not you become the organist in your own or some other church? Why should you not become a minister of music? From the days of David's choir, the ministry of the Word in song has been second only to the ministry of the Word in speech.

Making Ready

The trained musician may become a valuable helper in a church emergency. Here is an instance of a young woman who was a student in the Evening School of the Moody Bible Institute. She was already well instructed in the piano, but desired pipe organ instruction for which she was assigned to one of the teachers.

After some weeks of training, a call came

from a church in the Chicago area for a supply organist to serve during the vacation of the regular incumbent. This student was available, and for three weeks performed her work to the satisfaction of the church.

Then the regular organist, a short time after her return, tendered her resignation, announcing that she had accepted a more remunerative position elsewhere. At once the church committee met the emergency by the recall of the student organist. The fact that she has now held this position for twelve years is abundant testimony to the excellence of her service.

Give Attention to Hymns

For an acceptable and inspiring ministry in a church, the pipe organist must under-

stand the technique of hymn playing. There is no other task that approaches in importance the proper rendering of the hymn. Neither the prelude nor the postlude compare with it in value to the service of worship.

As to the prelude, when the service opens and this selection is being rendered it is seldom that an audience is at hand and attentive. Usually, during the entire period of this number, ushers and people are moving up and down the aisles, or persons are perhaps conversing and exchanging greetings, and sadly true, the music is often utilized by them simply as a covering for their too audible remarks. The postlude marks the end of the service and is poured out while the audience is dispersing, shaking hands, talking freely. Rarely



can a postlude serve a more useful end than to be a musical background for the sound of many voices.

The offertory has a better prospect of reaching the hearts of listeners, for at this time the congregation has reached a state of quiet and attention, and the organist should be able to contribute something definitely helpful to the spirit of worship. But even so, the offertory has but a limited opportunity, the time required for receiving the offering in the aver-

age church not exceeding three minutes.

But the playing of the hymn, when the choir and audience are at attention, should contribute an element of true worship. The organist is in a position to interpret, stir the hearts of the worshipers, give an adequate impression of tempo and spirit. Indeed, the skill and discernment of the organist, or their lack, may account for the effectiveness or the failure of the hymn to serve its intended purpose.

Next in importance to the rendering of

hymns is the organ treatment of anthems and special numbers.

Happy is the church that is served by an organist whose spirit of devotion, interpretative skill, and spiritual influence are reflected in the service of holy song.

The objective of the Music Course, as offered by the Moody Bible Institute, is to join together, in practical and beautiful accord, skill in the art of music with a spiritual power that can apply this skill to the advancement of the Lord's cause in the world.

A Gospel Ministry in Print

By Norman H. Camp, Chicago, Ill.

THE thirty-seventh annual report of the Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894, shows that notwithstanding the financial depression, 3,661,616 copies of its books, booklets, scripture portions and gospel tracts have been sold and distributed to many parts of the world. Of this number, 1,064,868 copies have been sent during the year to prisoners, mountaineers, lumberjacks, homesteaders, seamen, firemen, patients in hospitals, and the peoples of India, Philippine Islands, Latin America and other mission fields. This is made possible through the

free will contributions of Christian people to its missionary book funds.

In its publications the Association has in mind the salvation of souls, the stimulating of Christians in prayer and service, and the combating of the evils of the day which are propagated so largely by means of the printed page.

In a recent missionary tour by a member of its staff, the Association discovered half a million Acadians in southern Louisiana who have been oppressed and kept in ignorance of gospel truth. The dominion of Rome has been so absolute that these people have been denied the benefits of public

schools until quite recently, but now that schools have been provided, they are awakening to a sense of their plight, and many are eager to receive the gospel message.

Forty French converts are ready to assist in taking the gospel to them, and a systematic home-to-home visitation work has already been planned by them, but they are poor and unable to buy literature. What a blessed privilege to provide them with seed for sowing! *The Way to God*, by D. L. Moody, so greatly blessed among Catholics in Latin America, should be placed in 100,000 French homes.

A Father's Interest in Young People

Editors, MOODY MONTHLY:

We have three children in college, a son who graduates this year, a daughter next year, and another son a freshman. Our home being thus left desolate of our own children, we have invited other young people to visit us, and we never sit down to a meal without having from one to three of such young people as our guests. I always knew that our own children had their Christian faith sorely tried in high school and college, but I never realized as now the extent to which this effort at destruction is carried on by high school and college teachers.

We have a high school teacher here who was brought up in a Christian home and has even taught a Sunday School class for years, who opened her eyes in wonder when she learned that we considered that "Jesus is God," as she expressed it. The miraculous birth of Jesus and His atonement was called by her "old stuff." She is keeping company with a young Methodist minister.

Another teacher here was raised a Roman Catholic, and is now engaged to a young lawyer, an agnostic, who has completely shattered her faith not only in her Church but also in God. She told us that the parents of her fiancé were delighted to learn that she had left the Roman Catholic Church for his sake, but she added that they had done nothing to offer anything in its place and had never spoken to her of her soul's welfare. As a matter of fact, she said, she had never found any people who had any faith in God or who

could give her any comfort of a spiritual kind whatever until she met us. More than one night she had crossed the Smithfield Street bridge in Pittsburgh, striving to find God and on the verge of jumping into the river and ending it all. Happily this young woman is now reading the *Scofield Reference Bible*, a copy of which we furnished her, and she says that she lies awake many nights pondering its contents. She takes it to school with her and reads it there as opportunity offers, though sometimes her pupils laugh at her. She needs our pray-

ers for she is having a great struggle between trying to please her fiancé on the one hand and yielding to the Spirit of God on the other.

Now what I am getting at is this, a young man or woman may go to church and Sunday School for a lifetime and not get the first idea of true Christianity. There is always a time in the lives of young people when they think that their parents do not know anything, and that is the time when false teachers get in their work upon them. G. F. K.

A Scientist Sees Straight

By Rev. Joseph Taylor Britan, D.D., Germantown, Pa.

Glory! How my heart's rejoicing,
For I just this minute read
Where a scientist is voicing
Some good thoughts out of his head.
Used to say that evolution
Was a thing of happenstance,
Everything in all creation
Sort of come along by chance.

Now they reckon they're mistaken,
"Uniformity" just "ain't";
The old theories are forsaken—
And I have no real complaint.
They are saying man, the spalpeen,
Has the power to choose his course,
"Ain't" alone a mere machine
Run by mechanistic force.

Even come to the conclusion,
Which the Bible states so plain,
That a man, 'tis no illusion,
Can think on without his brain!
Just about almost decided
That a germ within a clod
Couldn't make a world, provided
There was no co-working God.

Soon they'll be to church a-coming,
Saying the Apostles' Creed,
And the Psalm tunes they'll be humming
While upon the Word they feed.
Then they'll find the true relation
'Twixt their science and a soul,
And they'll know that Christ's salvation
Is a part of the great whole.

Missionary Department

William H. Hockman

A MISSIONARY LEADER RETURNS FROM A VISIT

Several weeks ago, on a Monday evening, a very representative company gathered at the headquarters of the Scandinavian Alliance Mission, in Chicago, to welcome the return of their general director, Rev. T. J. Bach, from a very interesting and significant trip to the South American field, in which the society has for many years carried on a most fruitful work. Particular interest centered in the fact that many of the S. A. M. workers have been laboring in Venezuela, from which Christian ministers have for some time been denied admission. Though refused permission to enter by the higher authorities, in a most remarkable manner our brother Bach was eventually granted the privilege of crossing the border and visiting, in order, the stations occupied by his society's missionaries, and also joining with them in their celebration of the twenty-fifth anniversary of the founding of the work in Venezuela.

While missionaries are not being deported from Venezuela, the new governmental restriction forbids other workers entering the country, and quite automatically excludes those who may leave for a furlough in the homeland. While Protestant Christians understand fully that this radical step is not directed primarily at them, it nevertheless causes very serious embarrassment, and should it be maintained for any length of years will necessitate a complete readjustment of program on the part of Christian agencies working in Venezuela.

In this connection it should be stated that the S. A. M. has already effected arrangements for opening a new work on a small group of islands, Dutch possessions, lying just off the Venezuelan coast. This, together with the existing work in the neighboring state of Columbia, will afford ample and convenient territory for the continuance of their work, even though Venezuela should prove to be permanently closed.

Those of our readers not familiar with the Scandinavian Alliance Mission will be interested in learning that this fellowship of devout and orthodox brethren has for many years carried on a growing work in such far separated lands as Japan, Mongolia, China, India, Africa, and South America, with some one hundred and forty active workers on the field, aside from those employed at the headquarters or detained at home.

July, 1931

WHO WILL GO TO BORNEO?

Rev. R. A. Jaffray, for many years located at Wuchow, South China, in connection with the Christian and Missionary Alliance, recently made an extended tour of unreached fields in the East Indies, particularly the large islands of Borneo and the Celebes. Writing in the *Missionary Review of the World*, Mr. Jaffray says, in part:

"A trip to Borneo and the Celebes has not been a missionary picnic, for these lands are in the 'uttermost parts of the earth,' and are dark places without a ray of gospel light. I was feeling glad, after a two months' absence, to be returning home to settle down to work again in Wuchow and leave to others the responsibility of the perishing souls in these uttermost parts.

"Then the Lord gave me a most vivid and horrible dream. I thought I was a

soul. It can be dispelled only by the light of His Word.

"We must send missionaries, not only to the large coast towns, but to the interior of Borneo and the Celebes, where wild head hunters still live in the jungle. Some day they will hear the glad sound of the gospel, see the great light, and be saved. We are debtors to the Chinese, the Malay, the Japanese, the Indian, the Arab of these parts, and to the pagan wild man of the interior. We must not only warn them, but we owe them a debt that we must pay. It is our duty to give them the gospel of the Lord Jesus Christ. To fulfill this obligation someone will have to go and someone will have to send.

"It will require sacrifice; it will cost tears and blood; but it is worth while. What a joy to go with Him, to preach His gospel where Christ has not been named."

MARTYRED IN NICARAGUA

Rev. Carl Bregenzer, Moravian missionary in Nicaragua, has laid down his life in an effort to bring the message of redeeming love to the villainous hordes following the notorious Sandino, whom President Hoover declares belongs outside the pale of civilization.

A very touching letter has come to us from Mrs. Bregenzer, full of that spirit of sweet resignation and gentle forgiveness which only the Lord Jesus Christ can breathe into a human heart. Writing from Bluefield, Mrs. Bregenzer says in part:

"With these few lines I would like to advise you that my husband was killed by bandits on March 31. He might have

run away and hid, but he trusted in his Saviour that He could keep him alive if He so desired, and if not, he would be satisfied in His will. Mr. Bregenzer longed to give the gospel to the bandits, knowing they probably would have no other opportunity to hear it in our section, and so he stayed at his post. May our God be honored who gave him grace to preach to them while he was a prisoner. In his last moments while he knelt to pray they asked him, 'To whom do you pray? To Holy Mary, or to one of the saints?' His reply was, 'No, I am not a piece of wood, I pray to the Lord Jesus Christ.' They became very angry at this and wounded him severely with their huge knives, before finally beheading him. May our God be honored by his death.

"We, his family—my mother, two young children, and myself—were one whole month hid away in the bush, among our faithful Christian Indians. We had only the clothes which we wore, a few things for sleeping comfort, little food, no medicine, and all of us physically weak,



Street Scene in a Central American City

While a few important towns exhibit progress and luxury, the rural communities are exceedingly primitive, with the masses of population in poverty, ignorance, and spiritual darkness.

fugitive from justice, and it seemed that the Lord Jesus was pursuing me, and that I had stains of human blood on my hands. The pure white snow lay upon the ground and I stopped to wash away the stains. Then, as I ran on, I awoke. My first thought was, 'Lord, teach me what this means.' Instantly this scripture came to mind—'When I say unto the wicked, thou shalt surely die; and thou give him not warning, nor speakest to warn the wicked of his way to save his life; the same wicked man shall die in his iniquity: but his blood will I require at thine hand.'

Who Will Volunteer?

"Who will open a gospel hall in Balikpapan or Samarinda? There are Mohammedan mosques at these places and heathen Chinese temples. The Devil is worshiped there. Theaters, gambling halls, and worse places are in full swing, well thronged with people of many races—Malays, Japanese, Bogis, Chinese, and 'the wild man of Borneo' from the interior. In the streets of these cities the darkness that can be felt depressed my

and yet we praise our Lord for wonderfully supplying all our needs and giving grace, joy, and peace through all our trials and sorrow."

THE SPIRIT OF THE MARTYRS

Rev. Joseph E. Olsson, writing in *China's Millions*, tells of the spirit animating the Christian Church in China, despite the terrible afflictions and sufferings:

"Under the difficult conditions prevailing at present, would it not be best to pack up and go home? No, not at all. In spite of everything—unfavorable regulations by the government, the fury of the Reds, the threatening bandits, factional wars, famine fever, and student propaganda—still onward and forward from one victory to another goes the Church of the living Christ.

"I have read many reports from different regions, but nobody seems to be downhearted or ready to give up the fight. On the contrary, a heroic spirit is manifested everywhere. Through fire and sword the Cross of Christ goes on conquering.

"Not long ago the Reds took a town

not far from here, in the neighborhood of Province Hupeh. The Christians fled to the church, hoping it might prove a refuge. Before long, however, the Reds entered and asked for the pastor.

"The Chinese pastor at once stepped forward and said, 'If you seek the pastor, I am he.' They took him prisoner and he went to his death a few days later as triumphantly as any martyr in the early Church.

"You have read of the terrible fate of the great city of Changshau, capitol of the Province of Hunan. The Reds held that place from July 27 to August 5, and the material destruction alone is estimated at fifteen million dollars. Many prominent persons were put to the sword. 'The happening was so awful that it is unbelievable,' writes a Chinese pastor, who concludes his story of the dark storm with these words: 'God can make the wrath of man turn to His praise. The destruction of Changshau was meant to overthrow the Christian work. But it can be confidently predicted that the result will be the reverse.'

"On his visit to China a few years ago, Dr. Grenfell heard of the rising

wave of persecution in China, and said: 'You are to be congratulated. It is much more hopeful where the Church is persecuted than where, as in America, it is simply neglected.'

"Certainly in these dark days great things are happening, but we have little fear regarding the Church. It is holding its own and in most places on a steady onward march."

INDIA'S RAPID POPULATION CALLS FOR REDOUBLED EVANGELISM

Over the cables has come the first bit of information regarding the census taken in India this year. The total population of this great land is now 351,000,000, an increase of 32,000,000, or ten per cent, in ten years. This is an astonishing fact to all who are concerned in world evangelism. Judging by the preceding census, the Christian population, including both Protestant and Catholic, will probably show a thirty per cent increase, bringing its present total to over 6,000,000. While we rejoice in this increase, we are appalled to think that there are 30,000,000 more to be evangelized than there were ten years ago. Add to this the fact that nearly all of the large mission boards find their finances reduced to such an extent that retrenchment on a large scale has been forced upon them. The situation calls for very earnest prayer and deeper sacrifice on the part of God's children; prayer that God will call out many young men and women to carry the gospel message, and call many who cannot go to give even more sacrificially to make their going possible.

The Singer Sewing Machine is of comparatively recent date, yet its sound is heard in nearly every town in India. The gospel of Jesus Christ is nineteen centuries old, yet there are thousands of towns and villages in that land where its sound has never yet been heard. Kerosene oil may be purchased almost anywhere in India, and its flame lights countless houses and huts, but the light of the gospel is unknown in most of the 728,000 towns and villages.

Take gasoline to any part of the world and it will do what it does in the U. S. A. Take the gospel, without man's adulteration or toning down, and it will do what it did in Paul's day or any day. Knowing as we do that the gospel proclaimed is still the power of God unto salvation, how can we call ourselves loyal followers of Christ and not do our best to give it out to every creature?—*Ceylon and India General Mission Bulletin*.

A NEW CARIBBEAN POLICY

As stated in Secretary Stimson's announcement of a new Latin-American policy, the United States is determined henceforth not to intervene in the internal affairs of those countries. In spite of the new outbreak of hostilities by the followers of Sandino, there will be no interruption in the withdrawal of the marines from Nicaragua. The natural impulse of our military leaders after the wanton killing of eight or nine Ameri-

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cans, most of them prisoners, was to send a punitive expedition against Sandino. But the Department of State refused to allow the navy to be drawn into a war with the rebel chief. It is clearly the duty of Nicaragua to police its own territory and put down banditry. If Nicaragua is remiss in this duty, the Department of State can demand protection for our citizens; but it cannot take over the functions of the Nicaraguan government.

This is frankly a reversal of the policy inaugurated by President Roosevelt, when in his message to Congress in 1904 he declared: "Chronic wrongdoing, or an impotence which results in a general loosening of the ties of civilized society, may in America, as elsewhere, ultimately require intervention by some civilized nation, and in the Western Hemisphere the adherence of the United States to the Monroe Doctrine may force the United States, however reluctantly, in flagrant cases of such wrongdoing or impotence, to the exercise of an international police power."

Thus far Secretary Stimson has taken but the first step in the formulation of a new Caribbean policy. Let an occasion arise such as President Roosevelt described of the breakdown of law and order in one of these countries, it will then be opportune to ask other American states to share with the United States the responsibility of intervening in the weaker state in the interests of humanity. The times are ripe for a frank abandonment of the unilateral interpreta-

tion of the Monroe Doctrine with its accompanying paternalism. Let us treat the American republics as having come of age and as worthy of a joint responsibility.—Charles S. Detweiler.

HOLY MEN OF INDIA

The recent Kumbh Mela at Allahabad, India, was a rendezvous for India's holy men. These yogi exhibited remarkable self-control as an evidence of supernatural help. More than one exhibited an uplifted arm, now useless, the outcome of years of practice. Others, who had lost the use of their legs, crawled on hands and withered feet. Still another walked barefooted on a bed of live coals. One man hung by the feet from a wooden tripod, with his face dangling a few feet above the ground, where a fire blazed fiercely.

Others appeared to be in a trance of contemplation or meditation and showed not the slightest sign of life. The members of another sect consider themselves too holy to wear garments of any sort. In a procession that took place at the Mela 300 of these men who claimed to have triumphed over the world and their sins led the parade, followed by saffron-robed priests, and then by women ascetics with shaved heads and faces marked with ashes.

All these are seeking to get rid of sins that trouble their peace of soul. Ought we not to at least let these poor suffering people, whose sincerity of purpose has led them to suffer these things, know of the Way, the Truth and the Life that they may cast their burdens upon Him and be saved?—*North East India Tidings.*

THE BIBLE IN ABYSSINIA

The new Emperor of Abyssinia is a warm friend of the Bible Society, and has printed St. John's Gospel in two languages, Amharic and Galla, on his own private press, not to make money but to help the Society in distributing the Scriptures. T. P. Beaven, the Society's agent in Abyssinia, states that, on the morning he called at the palace by appointment at seven o'clock, he found that the Emperor had been at work since six o'clock. In course of conversation, the Emperor expressed his keen interest in the work of the Society, and his delight to be associated with it.—*The Christian.*

MUEZZINS LOUD-SPEAKERS

According to the Dutch journal the *Gelderlander*, the age-old custom of the call of the muezzins to prayer in Turkey, is to give way to modern scientific methods. Kemal Pasha has ordered that large loud-speakers be placed on all minarets through the whole of Turkey, connected on to a central transmission station from which the muezzins will broadcast their musical cries at regular hours. This would do away with the old custom and, if it proves to be true, would make it possible to hear the call all over the country at the same time.—*Missionary Review of the World.*

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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

JULY

July is known as the fire month, because then the fires of nature burn their brightest and their hottest. There are birds for a month just as there are birthstones for a month. The birds which best typify July are the scarlet tanager and the redstart. The former, by the way, occasionally is called the firebird, and it looks the part much better than does the Baltimore oriole, which in some sections of the country bears the same name.

Hot and plus-summery as July is, it nevertheless bears some of the marks of autumn. In late July the young of the robins and of the blackbirds with a good many of the adults of the tribes with them, gather in great flocks to forage through the country. Flocking birds have been a sign of fall since the time that Adam caught his first glimpse of a flitting wing.

In later July the goldenrod appears at the sides of the roadways. The goldenrod is an advance signal set in the field by autumn to proclaim its coming. So July claims kinship with autumn, but it knows nothing of spring. Summer is on the land when July appears.—*Chicago Evening Post*.

FOUR CURSES OF AMERICA

America is peculiarly blessed, and peculiarly imperiled. Billy Sunday recently made a keen statement, just before his evangelistic campaign in Boston. Said he: "The curses of America today are Modernism, Materialism, Humanism, and Communism. They absorb everything but the truth. They deny everything but falsehood. They are tunnelling under our faith and homes and churches and government. A keg of powder in one hand and a fuse and a box of matches in the other, they are teaching our boys and girls in most of our schools and colleges that you have no mind. You have no soul. You are a piece of animal machinery, and you respond to the stimuli. In other words, there is no God. There is no Devil. There is no heaven. There is no hell. There is no right. There is no wrong. There is nothing but you, and you are nothing but an animal descended from a monkey or a gorilla. What you want you have a right to have. Today the individual opinion is the seat of authority. I brand that numskull philosophy as anarchy, pure and simple." America can be saved from these four and all other curses by the old and only and ever-new cure, the gospel of our Lord Jesus Christ.—*Sunday School Times*.

SHALLOW THINKING OF SOVIET SYMPATHIZERS

Soviet sympathizers in the United States insist that soviet leaders are unselfish because, so far as is generally known, they

are not in receipt of large salaries; consequently, it is argued, this is evidence that they are animated by a love of humanity, despite the fact that they have killed hundreds of thousands of people guilty of disagreeing with them. But the most wicked, corrupting and dangerous thing in the world is love of power for power's sake. Of this lowest of the instincts the use of money for the purpose of oppressing others is only a symbol. Those who would create a vast, despotic political machine to be used by them for extinguishing the liberties of others, are manifesting that atavistic throw-back to despotism which Nietzsche said is the spirit expressed in socialism, communism and all other schemes for the creation of political despotism. Francis Lieber said that nothing was more common than men intellectually inclined toward liberty, but with a physical predisposition toward tyranny. This is the explanation of the sympathy expressed by leading so-called "liberals," especially among educators and the clergy, with the Moscow dictatorship. Scratch the veneer of altruism from this type of thinker, and you will find an incipient despot who may not even be conscious of the spirit which urges him to speak well of the complete suppression of liberty in Soviet Russia through the free use of the jail and the firing squad. In expressing this sympathy the self-styled "liberal" of this time reveals the attitude he would take toward dissenters if he were in position to tread on the necks of those who refused to prostrate themselves before the tyranny he seeks to set up after the Moscow model. In many of these "liberals" this natural disregard of the rights of others is often exhibited in their private relationships.—*National Republic*.

DRYS, COME OUT OF YOUR TRANCE!

Seven states—Massachusetts, New York, Maryland, Wisconsin, Montana, Nevada and Illinois—have repudiated national prohibition by repealing their state Volstead acts. These seven states have in the aggregate a population of 29,667,540. In effect, one-fourth of the population of our country has formally refused to enforce the Eighteenth Amendment by withholding or withdrawing that co-operation with the federal government which the Wickersham Commission has declared essential to the success of national prohibition. In addition to these seven states, bills to repeal or modify state enforcement laws have been introduced in the legislatures of Rhode Island, Connecticut, California, Delaware, Indiana, Iowa, Michigan, Missouri, New Jersey, New Mexico, Ohio, Pennsylvania, Utah and Wyoming. As Judge A. A. Bruce, president of the American Institute of Criminal Law and Criminology, said in commenting on the recent action in Illi-

nois: "It is time the friends of prohibition everywhere came out of their trance. We are living in a democracy, not a 'Fools' Paradise.'" In a democracy—that is at once our strength and our weakness. It is our strength when we go to the polls and vote, but our weakness when we stay at home with the semblance of an excuse, "My vote won't count." Of course, it will count! If it had not counted the Eighteenth Amendment would never have been possible. If it does not count within the next few years there is a possibility that that Amendment will be repealed. You may depend on it that the wets are going to vote. Make up your mind now that your vote will count whenever there is an opportunity for you to make it count.—*Watchman Examiner*.

SCHOOL SUPERINTENDENTS INDORSE PROHIBITION

The unqualified approval of prohibition by the superintendent's department of the National Education Association at the Detroit convention, with only two dissenting voices, practically insures the defeat of the wet efforts to obtain control of school authorities and to hinder observance of the law requiring public school instruction on the evils of beverage alcohol.

With 2,000,000 young people reaching the voting age each year it is of vital importance that those at the head of our public school systems should be free from all allegiance to the brewer or the distiller if these rising generations are to be told the truth about the inevitable evils associated with the liquor traffic.

When such a representative group as that gathered at the Detroit convention deliberately affirms that it finds "the Eighteenth Amendment is the most effective means yet devised to curtail the distribution and use of alcohol," the apologists for the liquor trade might as well abandon their hope of poisoning the wells of instruction of youth.

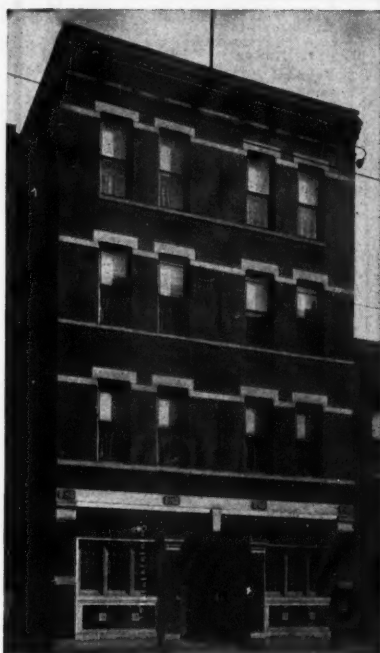
Since a very high percentage of the present voters of the country never saw a licensed saloon after they reached the age of ten, and since this percentage will soon be a majority of the actual voters of the country, the need for an honest and truthful presentation about the truth of the whole liquor traffic is self-evident. The action of leading educators at the Detroit convention seems to insure this.—*American Issue*.

FRENCH PRESIDENT A DRY

M. Paul Doumer, recently chosen president of the French Republic, is not only a Protestant, but is also a total abstainer. A generation ago it was customary to classify total abstainers in France as fanatics and freaks, but sentiment has changed since so many of its leading men have been water drinkers. During thirty years the famous Joffre was a total abstainer. The same is true of Gen. Gallieni, who shares with Joffre the honor of winning the battle of the Marne. A similar tribute was made to M. Poincare; Edouard Herriot, former prime minister; M. Leon Blum, leader in the Chamber of Deputies; Admiral Georges Lacaze, and Jules Jusserand, former ambassador to the United States.—*Bulletin*.

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much concerned about the efficiency and the effectiveness of the teachers in their Sunday Schools as are public school principals and superintendents about the qualifications of their teachers? The teaching function and the responsibility of the Church are too great for any of us—bishops, presiding elders, pastors and parents—to be indifferent to the teacher training system of the Church. Equipping a Sunday School superintendent and teacher is scarcely less vital than equipping a minister. The teacher today is our primary and leading evangelist, our outstanding home missionary, and our most responsible shepherd of the flock.—Bishop Moore, in *Richmond Christian Advocate*.

A STRANGE CONTRADICTION

Nobody in our land ever lived under so many laws as we do. From the officers of a small village to the more than five hundred members of Congress at Washington, we have people legislating for our good. We saw somewhere that 46,000 laws were put in the books every year for our obedience. These are in addition to the rules, regulations and such like put in force by governmental departments and organizations of business, social and ecclesiastical order. We are certainly a law-making people, though some among us be rather conspicuously lawbreaking.

On the other hand, in the realm of religion we have pretty largely put laws in the junk-room of worn-out things. So much is said in the New Testament about love and liberty that some people come to

think that restraint is not Christian. We are "betrayed into thinking the old dispensation was the dispensation of man's submission to God, and the new dispensation is the dispensation of God's submission to man." Because Jesus died for our sins is not a release from doing those things that God requires of us. We cannot disregard punctilious observance of God's statutes because we are being "led by the Spirit." Though by deeds of the law shall no flesh be justified, yet no flesh is justified by defiance of God's law.

There are certain laws, rules and regulations for the guidance, maintenance and regulations of a Christian life. Yet Christians disregard them wholly. That is, people who think and say they are Christians disregard them. Here is a strange contradiction, piling up laws in the realm of the state and casting out all law in the realm of religion. Perhaps if we were more regardful of the laws laid down in religion—our duty to God—we would not need so many laws in the state—our duty to man.

There are certain things that a Christian ought to do even though released from the dispensation of law and brought under the dispensation of grace. Let us have less need of laws by men and accept more heartily the laws of God. Because God gives us liberty as sons by faith in Jesus Christ, we ought to be even more scrupulous to do the things which are well-pleasing to Him and are also for our own good. We find human laws, full of imperfections, may fail to correct the evils they are designed to meet. But God's laws are perfect and will do what we want done if we will only pay attention to them. As citizens we ought to obey, and as Christians we ought to obey. The more we obey as Christians, the less need there will be for the state to bind us with so many statutes.—*The Presbyterian*.

the so-called proletariat into one world union of soviet socialist republics with the capital at Moscow.

"The Communist Party began in 1929 a relentless campaign to uproot and destroy every semblance of religious belief among Russian Orthodoxes, Catholics, Protestants, Jews and Moslems, and by brutal methods to exterminate religion. Thousands of Russian priests, Jewish rabbis, Zionists, Catholic priests, and Protestant ministers have been arrested on flimsy charges and exiled to Siberia, or shot.

"The young children of Russia are organized in classes to teach them hatred of God and of everything that is sacred. The object is to develop them for membership in the union of the militant godless. Youth training is being emphasized by the communists in America also, through summer camps and youth organizations.

"During the past two years the communists have more than doubled their voting strength in the United States and multiplied the circulation of their publications. The militant godless are carrying on an activity for the destruction of some of the greatest of human rights and blessings."—*Civic Bulletin*.

A MILLION DOLLARS IN BIBLES

The Bible House of Los Angeles, which was organized thirty years ago for the purpose of distributing Bibles among Spanish-speaking people of the United States, has given away more than seven million New Testaments and Scripture portions in this language, and in addition has issued Scripture portions in Portuguese, French, Italian, Arabic, German, Chinese, Hausa, and Icelandic. In the recent election of officers Rev. P. W. Philpott, D. D., was elected vice-president, and Rev. J. E. Jaderequist, Ph.D., executive secretary.—*News Item*.

MILITANT ATHEISM

For the past eight months, a committee of the lower house of Congress, under the chairmanship of the Hon. Hamilton Fish, Jr., has been investigating communist activities in the United States. The facts gathered by this committee of investigation fill volumes. A few brief extracts will indicate the serious character of a political, social, and religious menace which the organized communists present to the people of this country. In the report made in January to Congress by the committee, which had given months of study to this disturbance in the United States, we read:

"Communism is a world-wide political organization advocating: (1) Hatred of God and all forms of religion; (2) destruction of private property, and inheritance; (3) absolute social and racial equality; promotion of class hatred; (4) revolutionary propaganda through the Communist Internationale, stirring up communist activities in foreign countries in order to cause strikes, riots, sabotage, bloodshed, and civil war; (5) destruction of all forms of representative or democratic governments, including civil liberties, such as freedom of speech, of the press, of assembly, and trial by jury; (6) the ultimate and final objective is by means of world revolution to establish the dictatorship of

GOSPEL DISTRIBUTION IN COLORADO

The Colorado Christian Fundamentals Association, with the co-operation of the Denver Bible Institute, has undertaken to place a Gospel of John in every home in the state of Colorado. During the past year sixteen counties have been entirely covered, with the exception of four or five of the large towns. Sixty thousand Gospels and thirty thousand tracts have been distributed. Every Sunday afternoon a group of students from the Denver Bible Institute has been engaged in distributing the Gospels systematically from house to house throughout the residential sections of Denver. Two graduates from the institute have assumed the responsibility for one county, while one student will canvass one-half of another large county. Many churches have co-operated in meeting the expense, one church not only providing the Gospels, but also assuming the responsibility of placing them in the hands of every convict in the state penitentiary and inmate in the old people's home. In every Gospel distributed a decision card is inserted, and many letters have been returned enclosing decision cards signed, testifying of souls who have accepted the Saviour through the reading of the Gospels. Others have written requesting copies of the complete New Testament.—*News Letter*.

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THE CRAB AND HER MOTHER

The waves had receded and two crabs were strolling about the beach. Suddenly the mother cried out to her daughter: "It displeases me that you shift from side to side as you do; surely evil will come of it. You should go straightforward. There is no sense in doing otherwise. See that you heed what I say."

"Well, mother," replied the young crab, "do but walk straight yourself and show me, then I will follow you." Example is the best precept.—*The World's Great Fables.*

* * *

SOWING AND REAPING

The United States Department of Agriculture reports: "One mustard seed in a bushel of grain, sown on an acre of ground, seems like a trifle, but the results of that one weed can produce thousands of seeds for weeds on the same acre next season. Elimination of this first weed shows the importance of early attention."

One little sin—a seeming trifle—sown in the heart, nurtured, multiplying acts of sin, will in time produce a bumper harvest of iniquity. Watch for little sins. Overcome them by the power of the Holy Spirit.—C. F. Geiger.

* * *

AS OTHERS SEE US

Many a professing Christian would be surprised to see his life as it appears to others. An Oxford professor, more highly esteemed for his intellectual ability than for his modesty, was asked to speak into a phonograph. A little later the machine was turned on, and he was invited to listen to his own remarks. He listened for a moment and then, turning to the company, said, "It is very strange. I can't understand it. But through this machine I am made to speak in a peculiarly affected and egotistic manner."—*Elisha Safford, in Westminster Bible Class.*

* * *

GOD'S LOVE REVEALED

A Moravian missionary went to preach the gospel to slaves in the West Indies. Failing as a free man to reach them, he became a slave himself, and went with them to their toils in the field and into all their hardships and sufferings, thus getting close to them. Then they listened to him. This illustrates Christ's condescension to save the world. We could not understand God in his invisible glory; and Immanuel came, and in human form lived out the divine life, showing God's thoughts and character and feelings, especially God's grace and His love for sinners.

This was one object of the incarnation—it revealed in a way which men could understand the invisible things of God.—J. R. Miller.

July, 1931

NOT "CONTRARY TO REGULATIONS"

A man wrote a postcard some time ago to a friend, and on that side of the postcard where it says, "Address Only" he wrote, "Be of good cheer." When the friend received the postcard he was compelled to pay extra postage, and was not very pleased. He looked to see the reason, and on the address side he saw the words, "Be of good cheer," and underneath the postal authorities' stamp, "Contrary to regulations."

There are many Christians who think that to be of good cheer is contrary to regulations. That is why they are doleful and sad. Cheerfulness and smiles ought to belong to the Christian religion; that is not contrary to regulations.—W. H. Griffith Thomas.

* * *

LET CHRIST CONTROL

It is said that Henry Drummond upon one occasion, when he was riding on the front seat of a stage coach, entered into conversation with the driver on the subject of personal religion. The man said that he had made many efforts to live a better life but had always failed. Mr. Drummond asked him, "What if you should lose control of your horses, and they should start galloping down a steep hill?" The driver admitted that he could do nothing. Mr. Drummond continued, "But what if there was some one by your side stronger than you who was able to stop the horses?" The man replied, "I would give him the reins."

The application was easy. "Let Christ take the reins of your life, and help you to exercise control over appetites and passions." Self is no match for self!—Amos R. Wells.

* * *

THE HUMAN TOUCH

A visitor to a glass works was interested in the moulding process. He noticed that one process was by hand, and asked why tools were not used for the purpose. The workman whom he questioned, replied: "We have tried different tools, but it seems as if there is no tool that can serve our purpose; it needs the human touch."

We attend conference after conference, and new methods of Sunday School work are suggested and we try them all in turn, only to find that for the work of winning our scholars for Christ, the human touch is needed. We may speak at times about the divine touch, but let us not forget the lesson of the incarnation; the need of the human touch.

God took human form, and in Jesus went about doing good, that with a human hand He might touch the sinful and the sorrowing.—J. E. Williamson, in *Central Christian Advocate*.

FOR WHOSE GLORY?

There is a story of an Egyptian architect who, when employed by his sovereign to build a watchtower on a dangerous coast, engraved his own name upon a stone in the wall and then, having covered it with plaster, inscribed in golden letters the name of his king, thus implying that it had all been done for his sovereign's glory. He cleverly reasoned that in time the waves would wash away the coat of plaster and his own name would appear and be perpetuated from generation to generation.

Is it not in very much the same way that God's people often do their work for Him? They imply that they are doing it for His glory, but all the while they are thinking of themselves.—*Elisha Safford, in Westminster Bible Class.*

* * *

"THAT'S MY RELIGION"

A Christian who was traveling by train, and who had with him a supply of tracts to scatter seed by the way, commenced to hand them round to the passengers. Some received them, but one man distinctly refused, and along with the refusal he held up a race card, saying: "You see this; that's my religion." "Is it so?" "Yes," he replied. "I suppose you have a good many of these cards?" "Oh, yes! I have them pinned all over my mantelpiece." "Well, then," said the tract distributor, "go on and collect as many more as you can, pin them all round your room, and when the doctor tells you that you have only ten minutes to live, take them all down, count them over, and see then what your religion is worth."

This was a silencer, a word to which there was no answer; and when what will be of value when life is ebbing is considered, the sentence of death is written on all the glory that men find in the pleasures of this world.

* * *

JOHN WANAMAKER'S START IN LIFE

In answer to an inquiry as to how he got his start in life, the late John Wanamaker, the merchant prince of Philadelphia, wrote: "When I first came a country boy to Philadelphia, I went on an errand to the office of an insurance man who was a Christian. A small white card with small black letters on it was fastened upon the end of his desk, where I read, 'He is a rewarder of them that diligently seek him.'"

"As I look back today upon that card and remember its influence upon me, it still seems to be the greatest thing that I ever saw in Philadelphia, because it spoke to me; I believed the statement, and trusted myself to lean back upon the hand of God. Everybody told me to be just, and truthful, and energetic, but not even the strongest of men could make me an absolutely sure promise.

"The promises of God have behind them His knowledge and power, and if He rewards them that diligently seek Him, we shall find out the meaning of the Saviour's words when He said: 'Seek ye first the kingdom of God . . . and all these things shall be added unto you.'"—*Southern Cross.*

Practical and Perplexing Questions

Grant Stroh and Carl Hanson

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

The first seven questions on this page were cared for by Dr. Stroh before his departure to the Holy Land, but the remaining replies have been furnished by Carl Hanson, director of the Scandinavian-English Course, who will have charge of this department until Dr. Stroh's return.—Editors.

CREATION OF MAN

S. C. P., Naperville, Ill.

Question: Were there two creations of man (Gen. 1:27; 2:7)?

Answer: We have here an illustration of the "law of double reference." In the first chapter we have a general statement of the creation of man, while in the second chapter we have the more detailed account.

THE LAST TRUMP

B. L. M., Ontario, Calif.

Question: When will the "last trump" (1 Cor. 15:51-53) be blown? Is it the same as the seventh trumpet of Revelation 10:7; 11:15?

Answer: Some expositors claim the two are the same, but we think differently, though we do not dogmatize in such future matters. The Corinthian passage evidently refers to the trumpet which Paul elsewhere mentions (1 Thess. 4:16). At that time Christ will come in the air for His Church. It is the belief of many noted Bible students that the removal of the Church will precede the Great Tribulation, during which the trumpet judgments occur, and certainly the seventh trumpet sounds at the very end of the present age and immediately preceding the return of Christ with His saints for final and personal judgment upon the wicked who are living upon the earth at that time (Matt. 25:31-40).

OBJECTS OF GIVING

O. B. W., Boyerton, Pa.

Question: Should the Christian use the Lord's money to support the Anticigarette Alliance of America, and similar reform movements?

Answer: Most reformatory movements are praiseworthy and should be supported by some one. But the primary work of the Church is not reformatory, but regenerative. Reforms deal chiefly with conduct, while preaching and teaching the good news of salvation meet the vital needs of men. Unless the heart is changed they will go on sinning in some form or other. But when men are really saved by the power of God transformation of the outer life will follow. The Christian should give most of his money to such objects and agencies as will most effectively reach men with the gospel. This is the surest way also to genuine and lasting reformation.

LAW AND PRACTICE

O. E., Toholampi, Finland.

Question: How do you harmonize Exodus 24:4 with 12:3? Law and practice do not seem to agree here.

Answer: In the latter passage the "pillars" were an important feature in connection with idolatrous worship in Canaan. For the protection of Israel all such places (12:2) together with the objects in them, were to be destroyed. But in Exodus 24:4 the pillars merely represented the twelve tribes of Israel at this temporary place of worship at the foot of Mt. Sinai. In earlier times Jacob had erected the stone upon which he slept and made it a pillar (Gen. 28:18), a sort of memorial, and also at the place where he and Laban made their covenant (Gen. 31:44, 45). We are reminded also of the twelve memorial stones taken out of the bed of the Jordan (Josh. 4:6-9). In the case of the Canaanish worship the pillars were an important part of their idolatrous worship, but with Israel these pillars were chiefly memorial stones, with no suggestion of idolatry associated with them.

A PRAYER DIFFICULTY

J. F. C., Villa Park, Ill.

Question: Sincere people have prayed earnestly for divine guidance and claim to have had their prayers answered and sometimes in a remarkable way, yet some are in one group and some in another. How do you explain this? Personally I am in sympathy with the late Pastor Russell's methods.

Answer: We see nothing unusual in the fact that one person should join a church of one denomination, and another person that of another denomination. Of course, if one does not believe in denominations, that is another matter. Nor do we wonder that a person who is unable to discern the unscriptural and false teachings of Pastor Russell and his followers should have difficulty about this matter. We would advise that this friend read *The Errors of Millennial Dawnism*, by James M. Gray (5 cents).

THE BAPTISMAL FORMULA

L. J. D., Bowling Green, Fla.

Question: In Matthew 28:19 Jesus taught His disciples to baptize in the name of the Father, and of the Son, and of the Holy Ghost, while in Acts baptism was in the name of Jesus Christ (2:38; 8:16; 10:48; 19:5). Which is proper?

Question: It has been explained by some that the instructions in Matthew are not literally binding since one Person in the Godhead may represent the whole. This does not fully satisfy us. You will observe

that in all of the references you give in Acts the people who were baptized were either Jews or people who had some knowledge of Israel's God, but who now have come to know His Son and understand that the way of salvation was through Him. Hence they were baptized into His name. Upon the other hand, in the commission to "make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," this longer baptismal formula would seem to be the proper one to use.

PROMINENCE OF THE DEATH AND RESURRECTION

E. B. H., Blue Mountain, Miss.

Question: Why is it that John, James, Peter, and Paul refer almost never to incidents in Christ's earthly life, except to His death and resurrection?

Answer: In the case of John you seem to forget his Gospel. The Epistle of James is largely practical, assuming that they to whom he wrote were familiar with those events. As to Peter, we would refer you to his general statements in Acts 10:38, 39. It was not so necessary, however, to call attention to the facts of Christ's life among the people who were perfectly familiar with them. Moreover, they were in a sense introductory and incidental to the culminating facts of that marvelous life. First came the incarnation of Christ, which the apostle Paul repeatedly assumes and alludes to (Gal. 4:4; Phil. 2:5-8; Heb. 2:16). In the Gospels the Person of Christ gradually comes more and more into prominence, until He evokes the confession of the apostles to Him as the Son of God (Matt. 16:16). In the deity of Christ we have the foundation of Christianity. But salvation itself depends upon His atoning death and His resurrection. Need it be surprising, therefore, that about one-third of each of the four Gospels is devoted to the events of the closing week of Christ's earthly life, and that His death and resurrection, with all the significance of these two events, should be the outstanding messages in the Epistles? The virgin birth, the cross and the empty tomb more than anything differentiate Christianity from all other religions, and also are the facts which bring greatest comfort to human hearts.

JUDAS

I. M. R., Bowling Green, Ky.

Question: Is Judas recognized as a man once saved, but lost?

Answer: The evidence seems to indicate that he never was saved (John 6:70; Luke 22:3; Acts 1:25). The election Je-

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sus speaks of in John 6:70 did not involve eternal salvation, but merely the apostolate. The reason why "a devil" was elected to be an apostle of Christ, we do not know. Accepting the election as a fact, we are not thereby obliged to give the reason for the fact. Christ surely knew both the fact and the reason, and knew both from the beginning. That a man in the inscrutable workings of providence is elected to the highest office in the Christian Church does not imply that he also is elected to eternal life.

Again, that Satan entered into Judas at a certain point of time (Luke 22:3) does not imply that he had been a truly saved Christian up to that time. It is one thing to fall short of being a child of God, and quite another to be possessed of a demon. The demon may enter completely into any unregenerated man, provided the man resigns himself to him.

FAITH HEALING AND DIVINE HEALING

B. J. W., Tabor, N. C.

Question: What is the difference between faith healing and divine healing?

Answer: From a scriptural point of view there is no difference. God is the agent who performs the operation. Faith is the condition on the part of man according to which the healing takes place. And this faith is always faith in God. An unscriptural view of faith healing has, on the other hand, come to the fore in recent times according to which God is all out, and, if He is recognized at all, it is solely as an impersonal force which, as a matter of course, is no God at all. This unscriptural view of faith is very often in our days given a psychological aspect and dubbed the power of suggestion. In medical science it has come to be known as mental therapeutics.

DIVINE HEALING

B. J. W., Tabor, N. C.

Question: What does God require of a person in order that he may be healed? Is it faith on the part of the one to be healed? Or is it faith on the part of the healer?

Answer: We surmise that by the term "healer" the question refers to the human instrument God may deign to use in healing. The Christian view refuses to recognize any other healer than God Himself in Christ. God is the healer, and we are merely His instruments, His mediums.

What conditions must be present in the human soul in order that God may do His healing? The answer is *faith*. But—and this is a very important distinction—it must be faith in God Himself, in Christ, a faith which also may be called reliance.

CONVICTION AND NEW BIRTH

E. N., Columbus, Ind.

Question: Will you please explain I John 3:9 and Hebrews 10:26, 27.

Answer: The term used in Hebrews 10:26 denotes a more than superficial knowledge; it denotes a pertinent knowledge directed towards a particular object, indicating a more profound experience than merely theoretic. The persons alluded to must then, to some extent, have been under the influence of the power of God unto salvation; if not saved, nevertheless under

a power working unto salvation. Now, whether such profound conviction can be said to be identically the same as the new birth is really the crux of the question. And the answer is easily within reach. No such identity can be established. There can, therefore, be no contradiction between the two passages. A man may come to be under profound conviction and nevertheless fall short of the new birth. He who is born again and he who is not, belong to two different realms of being. What is applicable to one may not be applicable to the other. The one cannot sin, the other can. This is as far as the question goes. It does not refer to I John 3:9 taken by itself; namely, what John means by saying "that he who is born of God cannot sin."

UNBELIEF AND UNBELIEF

C. H. S.

Question: Why was Thomas more of a doubter than the others who also had to be shown and who would not believe the women when they said they had seen Him alive?

Answer: We do not know the "why." We may surmise, however, that the reason was mainly psychological. Thomas was undoubtedly an outstanding, sharply defined character, strong in antipathies as well as in sympathies, immovable as to convictions. It is far more difficult to convince such men in regard to an unheard of happening than is the case with more suave and pliable men. The one redeeming feature of their stubbornness, however, is that, when they do turn to Christ in childlike submission they become like a rock for firmness of conviction.

SALVATION BY GRACE TAUGHT IN THE OLD TESTAMENT

I. D. M., Milwaukee, Wis.

Question: Was salvation by grace taught in the Old Testament?

Answer: Yes, if under the term teaching we include the influence emanating from godly persons in their contact with contemporaries, as well as the history set forth in the Bible of their experiences. And, secondly, if by salvation we mean the forgiveness of sin brought about by no merit whatever on the part of the sinner, but solely because God in His infinite sovereignty, chooses so to do. Granting these two postulates, we certainly have a right to say that salvation by grace was taught in the Old Testament. David, in Psalm 32:5, declares that God had heard his prayer and had forgiven him his sin. Surely, then, sal-

vation by grace was taught by word and by example in Old Testament times.

Another aspect of this question naturally arises, namely, how sins could be forgiven before the redemptive work of Christ was completed. The peculiar import of two terms, used in Romans 3:25 and Ephesians 1:7, may go a long way in solving this difficulty. "The remission of sins that are past," in Romans 3:25, refers to sins committed before the coming of Christ. Such sins were passed by (Paresis) in the forbearance of God and were not counted against the sinner, and this forbearance was exercised in consideration of Him who was to come. In Ephesians 1:7, on the other hand, we have the full and complete forgiveness (Aphesis) of sins in consequence of the redemption wrought through the blood of Christ. Paul chooses his words here, as elsewhere, with discrimination. In both instances forgiveness is granted in consideration of the redemptive work of Christ. In the first instance, because Christ was to come to atone for sin, and in the other instance, because He had atoned for sin.

PROMISES TO ISRAEL AS A NATION

I. D. M., Milwaukee, Wis.

Question: Dr. C. I. Scofield says, "It appears that all the communications of Jehovah to Israel as a nation relate to the earth." Was there no salvation by grace taught the Jews?

Answer: We may be mistaken, but the question seems not so clearly put. However, we venture to answer it as we see it. The quotation from Dr. Scofield should be read and apprehended in its own proper setting; and if this is done, it appears that the qualifying clause "Israel as a nation," plays a very important part in the sentence. Certainly, to Israel as a nation no promise was ever given extending beyond the earth. To individuals, on the other hand, incorporated by faith with the pre-existent Christ who was to come, God extended His most gracious good will and opened up vistas to them of a glorious hope reaching beyond earthly existence (Heb. 11:1, 10, 16).

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July 12

The Preaching of the Apostles Acts 3:11-4:31

Golden Text:—And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word.—Acts 5:29.

The lesson title is somewhat misleading as only Peter and John are mentioned. However, as to content, their preaching is representative of the rest of the apostles.

I. Peter Preaching before the Multitude (Acts 3:11-26).

1. The Audience Secured (v. 11).

In appreciation of his healing, the cured cripple took hold of Peter and John, calling attention to these men as his healers. The eager crowd gathered together on Solomon's Porch greatly wondering at what had been done. This gave the apostles opportunity to witness of Christ.

2. Disclaimed Miracle Working Power (v. 12).

Though the miraculous healing of the cripple focused attention upon Peter and John, Peter immediately turned their attention from himself to Christ. How unlike the claimants to divine power today.

3. Proclaimed Jesus as the Messiah (vv. 13-18).

Pointing to the healed man, Peter declared that the marvelous deed had been produced by faith in Jesus Christ. It was through faith in Jesus that this man was given "perfect soundness." He declared that the very One whom they had "delivered up," "denied in the presence of Pilate," "and killed," God had raised from the dead. This marvelous miracle was the unquestioned proof that Jesus was the promised Messiah.

4. A Call to Repentance (vv. 19-21).

Despite their aggravated crime in murdering the "Just and Holy One," Peter called upon them to repent, assuring them that their sins would be blotted out and that they would enjoy refreshing seasons when God would send Jesus Christ back to earth to consummate the work of redemption. Christ's first coming and death made possible the forgiveness of sins, but the universal blessing will be realized at His second coming.

5. Appeal to the Scriptures (vv. 22-26).

The warnings and promises are based upon the words of Moses and the prophets. Doom for the wicked and grace for the penitent were foretold by Moses and the prophets. While the blessings were offered first to Israel, they are intended ultimately to come to all the world.

II. Peter Preaching to the Sanhedrin (Acts 4:1-21).

1. Peter and John Arrested (vv. 1-4).

The healing of the lame man caused such great stir that the people flocked to see the man. Advantage was taken of this

occasion to preach Jesus Christ to them. As a result of this preaching, the number of men converted came to be about five thousand. Such a following caused great alarm. The opposition was on the part of the priests and the Sadducees. The priests were intolerant because these new teachers were encroaching upon their ministerial functions. Antagonism is usually stirred up when teaching and preaching are done by those upon whom official hands have not been laid. The Sadducees opposed them from doctrinal consideration. It angered them beyond measure to be told that the One they crucified had arisen from the dead and would appear again. Their materialistic philosophy caused them to deny the resurrection from the dead and the future life. The opposition of these officials turned out to their disadvantage. Opposition helps God's cause. The storms of adversity only fan the flames of Christian enthusiasm.

2. Peter and John on Trial (vv. 5-12).

This trial was before the Sanhedrin, the supreme court of the nation.

a. The inquiry (vv. 5-7).

They asked, "By what power and what name have ye done this?" This inquiry admitted the reality of the miracle.

b. Peter's answer (vv. 8-12).

Filled with the Holy Spirit, he calmly and courteously replied to their question. With disguised sarcasm he showed them that they were not being tried as evil doers, but for doing good to the helpless and needy man. He showed the absurdity of dealing with men as criminals who had relieved the helpless man of his distress, thus placing them in a most ridiculous and embarrassing position. Since they could not deny the miracle, he boldly declared that it was by the name of Jesus Christ of Nazareth that this man stood before them whole. He further declared that there was no salvation save in the name of Jesus Christ. He thus more than answered their inquiry by showing them their guilt and making known their only hope of salvation.

3. The Impression upon the Sanhedrin (vv. 13-22).

a. They marveled (v. 13).

They saw that the behavior and words of Peter were as unusual as the miracle. They were made to feel that instead of sitting as judges they themselves were on trial.

b. They took knowledge that they had been with Jesus (v. 13).

They saw that though Jesus had been killed, His life and work were being reproduced in His disciples. Being with Christ will manifest itself in the life.

c. Commanded not to speak in Christ's name (v. 18).

Not being able to deny the miracle or gainsay the accusation which Peter brought against them, they attempted to intimidate him. The filling of the Holy Ghost is es-

sential to withstanding such intimidation.

d. The reply of Peter and John (vv. 19, 20).

They openly defied the Sanhedrin and expressed their determination to disobey their command. By this declaration they repudiated the authority of the rulers of Israel and set the Church in a place of independence from the Jewish state. Obedience to rulers has its limitations. Obedience to God is paramount. When the rule of man in Church or State runs counter to God, it must be repudiated.

e. Their release (v. 21).

Having further threatened them, they let them go as they had no way to punish them, seeing the people were on their side.

III. The Church at Prayer (Acts 4:23-31).

As soon as Peter and John were set free, they hastened away to their fellow disciples and rehearsed to them their experience. The natural thing for Christ's followers is to seek the fellowship of their fellow disciples and share with them their trials and blessings. They took the matter to God in prayer and in communion turned to the Holy Scriptures for comfort and strength. They found the needed message in the Second Psalm. They praised God for deliverance and prayed for boldness to speak His word and that their testimony might be confirmed by signs. We should constantly pray that boldness may be given to bear testimony in all our trials for opposition will surely come (II Tim. 3:12). Their prayers were answered by the shaking of the place where they were assembled and they were filled with the Holy Spirit. May we all go to God in prayer that boldness may be given to testify in this time when men are so violently opposing God.

July 19

Social Service in the Early Church

Acts 4:32-35; 6:1-4; 9:36-39;

II Corinthians 9:1-7

Golden Text:—I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20:35.

The committee's selection of the topic is not the most happy. Social service as such was not a department of Church activity. However, the early Church was most ready to discharge its social obligations. Such was but the normal expression of its dynamic life. Members of the body of Christ are sympathetically related. Therefore, there will be co-operation between its members.

I. Characteristics of the Early Church (Acts 4:31-35).

1. It Was a Praying Church (v. 31).

These early Christians for every want and every need betook themselves to God in prayer.

2. It Was a Spirit-filled Church (v. 31).

When they prayed, the place wherein they were gathered together was shaken and they were all filled with the Holy Spirit. A praying church is a Spirit-filled church.

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3. It Was a Church with a Bold Testimony (v. 31).

The ministers of the early Church did not offer any apology for the Bible, but expended their energy in fearlessly preaching it.

4. It Was a United Church (v. 32). They were all of one heart and one soul.

5. It Was a Generous Church (v. 32). They held nothing back from those who had need. As needs arose supplies were given from a common fund.

6. Its Ministers Had a Powerful Testimony (v. 33).

7. Its Members Had an Unblemished Character (v. 33).

II. Appointment of Deacons (Acts 6:1-4).

1. The Occasion (v. 1).

The Church was threatened with disruption over suspected partiality over the distribution of alms. The Grecians felt discriminated against in that their widows were neglected in the "daily ministrations."

2. The Issue Met (vv. 2-6).

A congregational meeting was called, the case placed before the Church, and the Church instructed to select seven men of good report, filled with the Holy Spirit and wisdom to administer the temporalities of the Church, leaving the apostles the necessary freedom for prayer and the ministry of God's Word.

3. The Ministry of the Deacons (v. 7).

They looked after the poor, but even while distributing alms, they were all the while witnessing for Christ. These deacons were primarily interested in witnessing to the people concerning Jesus Christ as a Saviour from sin, while the apostles gave their whole time to prayer and preaching the gospel. Social service is a by-product of Christianity and not Christianity itself. Social service separated from the dynamic of the gospel fails of the divine purpose.

III. The Raising of Dorcas (Acts 9:36-39).

1. Her Ministry (v. 36, cf. v. 39).

Her life was full of good works and alms deeds, such as making coats and garments for the poor. Her noble ministry has set in motion countless numbers of needles and has given incentive to many noble women to follow her example. The good deeds were not merely those which she intended to do, but "which she did."

2. Her Death (v. 37).

In the midst of a life full of good works she was overtaken by death. Death is no respecter of persons. At the appointed time the righteous as well as the wicked are taken away.

3. Peter Sent For (v. 38).

In their distress the disciples sent two men to urgently request Peter to come to them. Having heard of the healing of Aeneas at Lydda, which was near, they no doubt believed that he could restore Dorcas to life.

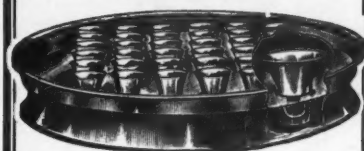
4. Dorcas Raised (vv. 39-41).

In answer to Peter's prayer Dorcas awoke from her sleep and was "presented alive to the saints and widows."

5. The Effect (v. 42).

So astounding was this miracle that "many believed in the Lord."

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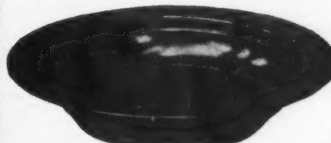
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IV. Ministering to the Saints (II Cor. 9:1-7).

The saints in need were the Christians at Jerusalem. Many were impoverished because of embracing Christianity. In addition to being humanitarian, sending money to the saints at Jerusalem was an expression of affection on the part of these Gentile Christians for the Jews. As an incentive to giving Paul shows

1. That the Volume of Reaping Is Based upon the Volume of Sowing (v. 6).

Those who sow sparingly cannot expect to reap bountifully.

2. There Should Be a Heart Purpose (v. 7).

This calls for intelligence as to the object in giving.

3. Giving Should Not Be of Necessity (v. 7).

No particular value accrues to the giver

who only responds under pressure.

4. God Loves a Cheerful Giver (v. 7). Right understanding of responsibility toward God with reference to temporal possessions will regard giving as a glorious privilege.

July 26

Christianity Spread by Persecution Acts 7:54-8:4; 11:19-21; 1 Peter 4:12-19

Golden Text:—Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.—Revelation 2:10.

Christianity is a life, a "way." Because it is the life of God expressing itself through men, it is indestructible. Its genius is to prosper through opposition. "The blood of the martyrs is the seed of the Church." Prosperity may ruin the Church, but persecution never.

I. Stephen Stoned (Acts 7:54-60).

In Stephen's ministry as deacon he testified of Jesus Christ and wrought miracles in confirmation thereof. This aroused violent opposition on the part of the synagogue officials. Not being able to meet the wisdom as Stephen spoke by the Holy Spirit, they stirred up the people against him. They arrested him and brought him before the council. They accused him of blasphemy and employed false witnesses against him. They could not silence him by argument before the council, so they decided to do so by violence. This is ever the method of wicked men.

1. Stephen Looking into Heaven (v. 55).

Instead of looking about upon his murderers in their raging fury, he looked up to heaven. This was the secret of his calm.

2. He Saw the Glory of God (v. 55).

A vision of God's glory only can be seen by those who are loyal to Him even unto death.

3. He Saw Jesus at the Right Hand of God (vv. 55, 56).

The fact that Jesus was standing showed His actual interest in the sufferings of His faithful witness.

4. Cast Out of the City and Stoned (vv. 58, 59).

5. His Prayer (v. 60).

He kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge." How like the prayer of Jesus on the cross!

6. He Fell Asleep (v. 60).

The Christian's death is only a sleep.

II. Persecution of the Church at Jerusalem (Acts 8:1-4).

1. The Ring Leader (vv. 1, 3).

As a member of the Sanhedrin Saul had cast his vote against Stephen. He perhaps was the Sanhedrin representative to guide and direct in this execution. Saul's consenting to Stephen's death shows that he was not taking part himself, but directing the activities. He even entered into the houses and arrested men and women and imprisoned them.

2. The Disciples Scattered (v. 1).

The stoning of Stephen had so aroused the passions of these savage men that they proceeded to wreak vengeance upon the Christians, resulting in their being scattered abroad.

3. Preaching the Word (v. 4).

Though forced out of Jerusalem, they did not go out in a panic, but went "everywhere preaching." They went up and down; that is, in all directions. They systematically carried forth their evangelistic campaign.

III. Preaching the Lord Jesus at Antioch (Acts 11:19-21).

In the providence of God a new missionary center was now being prepared. With the conversion of Saul and his commission as the apostle to the Gentiles, a new center was needed. Antioch was well suited as that center, for it was the natural door to the Greco-Roman world. The persecution at Jerusalem sent the disciples as far as Antioch.

1. Preaching to Jews Only (v. 19).

In this they followed the example of Christ. They had not yet come to realize the universality of the gospel. Even thus limited, they were used in carrying out the divine purpose. It is not necessary that Christians should know all, but obedience to the divine command is all important.

2. Preaching to the Grecians (v. 20).

The disciples who had come from Africa and Cyprus were of broader sympathy than those of Palestine, and they courageously crossed the line preaching the Lord Jesus to the Greeks also. By Greeks here doubtless is meant members of the Greek nation not Grecian Jews.

3. The Hand of the Lord upon Them (v. 21).

Perhaps the Holy Spirit was poured out anew as at Pentecost. Their ministry was accompanied with the divine blessing. Many believed on the Lord through their ministry.

IV. Rejoicing in Persecutions (1 Pet. 4:12-19).

Fiery trials are to be expected by the disciples of Christ. The world hated Christ and put Him to death. Undying enmity between Christ's seed and the seed of the serpent has existed since the fall of man. To be reproached and hated for Christ's sake is a badge of honor, and those who may be called upon to thus suffer should rejoice and be exceeding glad.

August 2

Philip's Missionary Labors Acts 8:5-40

Golden Text:—Therefore they that were scattered abroad went everywhere preaching the word.—Acts 8:4.

I. Philip Preaching in Samaria (vv. 5-8).

In taking the gospel to the Samaritans we see the broadening of the scope of Christianity. Philip was one of the so-called seven deacons. He was not an apostle but a minister in the accepted sense of that term. He is the only man called an evangelist in the New Testament, and is an example of what a devoted lay-

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man can do in the evangelization of the world. He went to Samaria and preached Christ showing that God's purpose included these despised people. Christ is the true message of the evangelist. Not Christ as an ethical teacher or as an example, but Christ as the Saviour from sin through the offering of Himself on the cross as a substitutionary ransom.

II. Philip Preaching to the Ethiopian (Acts 8:26-39).

This shows the continued widening of the scope of the Lord's work. Following the preaching to the Samaritans, the gospel was preached to the Ethiopian who was in all probability a Gentile. In his conversion we see the gospel in its outreach to the ends of the earth.

1. Philip Meeting the Ethiopian (vv. 26-30).

a. Leaving work by divine direction (v. 26).

The Lord called Philip away from a great work in Samaria and specifically directed him to this man. He, like Abraham, obeyed the divine command not knowing why he should leave the work in Samaria and go into a desert place. As he journeyed on by faith he espied the state chariot of the Ethiopian treasurer. The Spirit of God directed him to go near and join himself to the chariot. The tactful question put to the treasurer gained him a seat by his side. The mission which at first seemed so unpromising was now clear. The way of faith begins in obscurity, but it always ends in the clear light. Let us learn to promptly obey the Spirit whatever may be the way or task.

b. An officer of state seeking the way of salvation (vv. 27, 28).

The Ethiopian had been to Jerusalem to worship. Despite his high official position he was not ashamed of the worship of God. The journey from that far off country required much hardship and expense, but to the one whose soul yearns after God this is all joy. Following after God should not be considered beneath the dignity of a statesman. Indeed, the greatest statesmen have been God-fearing men.

c. A providential meeting in the desert (vv. 29, 30).

The coming together of these two men was clearly the pre-determined way of God. It is of high importance that we recognize the guidance of the divine hand in the affairs of our lives.

2. Philip Preaching to the Ethiopian (vv. 30-35).

a. The Ethiopian's employment on the way (v. 30).

He was reading the Word of God. The particular portion was the fifty-third chapter of Isaiah. A most excellent way to spend one's time while traveling is to read God's Word. It is through God's Word that the individual is shown the way of life. The Spirit of God works through the Word of God in the salvation of men.

b. The absolute need of an interpreter (v. 31).

The Ethiopian was reading one of the clearest testimonies to the Messiah in the Old Testament, yet he was unable to understand it. The Ethiopian, a great statesman, needed an interpreter of the Scriptures. The gospel needs to be ex-

perienced before one can be a witness to its saving power. The human mind in its natural state is blind to spiritual things, making the work of an evangelist indispensable. Preaching the Word of God will always be necessary. God has designed that through the foolishness of preaching the world shall be saved. Valuable indeed as the Bible is in the hands of men, the touch and influence of the believing man who has experienced the work of God in his own heart is needed.

c. Philip's message (vv. 32-35).

He began at the scripture which the Ethiopian was reading and preached unto him Jesus. This shows us that the person presented in the fifty-third chapter of Isaiah as suffering in the stead of others was Jesus Christ instead of Israel, also that the central theme of the preacher's message should be Christ crucified. He did not preach Jesus as a great teacher, but as a Saviour who had suffered and died instead of sinners. The vicarious atonement is a note which is at the very heart of the message of every evangelist.

3. Philip Baptized the Ethiopian (vv. 36-38).

As a result of Philip's preaching, the eunuch proposed baptism. When Christ is truly preached men naturally desire to confess Him in baptism. Where this desire is lacking the gospel in its fullness is evidently not preached. The Ethiopian might have offered many excuses as to why he should neglect this important ordinance, but like every man who is honest before God, he was willing at any cost to render obedience. It is faith in Jesus Christ that saves, but those who have faith desire to seal it in baptism. Having secured from the Ethiopian the proper confession, he baptized him.

4. The Ethiopian Rejoicing (v. 39).

Having been baptized, he went on his way rejoicing. Confession of Christ and obedience to His Word always brings joy.



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"THE NIGHT COMETH"

John 9:4

- I. Restricting the opportunity to work the work of Him who sent me.
- II. Ending the responsibility to do the will of Him who sent me.
- III. Silencing the music of my heart in doing the work of Him who sent me.
- IV. Finishing the work done for Him who sent me.
- V. Calling this workman to the home of Him who sent me.

—C. G. Campbell.

OUR NATION'S PERIL

II Timothy 3:1-9; Luke 10:12-15;
James 5:1-5

Introduction: Notwithstanding America's many privileges and great advantages, she faces a grave peril, not an assault from external powers, but moral and spiritual decay. Unless a change takes place, America can expect the same fate which befell Egypt, Babylon, Greece and Rome, and Kipling's lines will become history:

"Lo, all our pomp of yesterday,
Is one with Nineveh and Tyre."

Consider:

1. The lovers of pleasures.
 2. The worshipers of mammon.
 3. The decay of the home.
 4. The corruption in politics.
 5. The passing of genuine patriotism.
 6. The extremes of wealth and poverty.
 7. The gigantic industrial monopolies.
 8. The militant atheism in our schools.
- Elmer Castrodale.

"THOU REMAINEST"

Hebrews 1:11

Introduction: In these days of perplexity, suffering and uncertainty, there is this glorious certainty, this blessed One, whose unchangingness brings calm, peace and rest.

I. Unchanging in Love.

1. Friends we love, depart.
2. Circumstances we trust in, alter.
3. "Thou remainest" with unalterable love.

II. Unchanging in Wisdom.

1. Perplexities surround us.
2. "Thou remainest" and in grace and love whisper, "If any of you lack wisdom, let him ask of God" (James 1:5).

III. Unchanging in Mercy.

1. I, so prone to wander, need that.
2. My inconsistencies.
3. My unrealities in worship.
4. "Thou remainest," forgiving, cleansing, restoring and comforting.

IV. Unchanging in Power.

1. My weakness to resist, to purpose, to plan, to carry out.
2. "Thou remainest." "Underneath are the everlasting arms."—H. Hankinson.

WORTH CONSIDERING!

1. Consider what God has done for you (I Sam. 12:24).
2. Consider God's handiwork (Ps. 8:3).
3. Consider the ways of the ant (Prov. 6:6).
4. Consider the work of God (Eccl. 7:13).
5. Consider thyself (Gal. 6:1).
6. Consider God's care for the lilies (Luke 12:27).
7. Consider the poor (Ps. 41:1).—E. T. Aldrich.

THE LIFE THAT IS WORTH LIVING

MOSES said:

"All our days are passed away in thy wrath; we spend our years as a tale that is told" (Ps. 90:9).

JAMES said:

"What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away" (James 4:14).

PAUL said:

"If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead" (1 Cor. 15:19, 20).

JESUS said:

"Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:25).—Selected.

OUR SAVIOUR'S PARTING, PRIESTLY PRAYER

John 17

I. Its Attitude.

"Lifted up his eyes to heaven" (v. 1).

II. Its Occasion.

The crisis—"The hour is come" (v. 1).

III. Its Motive.

Glorification of the Father—"That the Son also may glorify thee" (v. 1).

IV. Its Implication.

1. Pre-existent glory—"The glory which I had with thee before the world was" (v. 5).
2. Present unification (vv. 21, 22).

V. Its Object.

1. The support, unification, joy and sanctification of the disciples (vv. 9, 11, 13, 15, 17, 21).
2. The knowledge and faith of the world (vv. 21, 23).

VI. Its Pathos.

An infinite tenderness like the pleadings of a mother (v. 12).

VII. Its Scope.

It gathers in its embrace all successive believers, throughout all generations (v. 20).

VIII. Its Continuance.

His abiding presence is a guarantee of His continuous intercession (Rom. 8:24; Heb. 7:25; John 17:26).—J. C. Page.

A STARTLING FACT

Romans 3

1. The Announcement of Sin—"All have sinned."
2. The Aggravation of Sin—"By the law is the knowledge of sin."
3. The Antidote for Sin—"Through faith in his blood."—H. G. Hamilton.

THE WORD "HIS" IN HABAKKUK 3

1. His glory (v. 3).
2. His praise (v. 3).
3. His brightness (v. 4).
4. His hand (v. 4).
5. His power (v. 4).
6. His feet (v. 5).
7. His ways (v. 6).
8. His hands (v. 10).
9. His troops (v. 16).—Ellery Aldridge.

A PATRIOT SPEAKS OUT

Psalms 137

When Americans are celebrating Independence Day it is difficult to avoid thinking of our country. The writer of Psalm 137 was some Israelite belonging to the period of the captivity, and his love for Jerusalem has always stood as a synonym for love of country. Love of country does not mean that everything that the country, through its laws and official life does, is to be approved.

Without making special reference to any civil government of our day we may learn from statements made in the Psalm 137 that certain principles of righteousness should be in all civil government. There are a number of Old Testament references to Jerusalem that have reference to His Church, but this reference is overdone, many of those references applying only to the historical Jerusalem or the present earthly Jerusalem, or the Jerusalem of the future.

1. Note the Psalmist's expressions as to keeping Jerusalem in mind. "If I forget thee"; "If I remember not thee," etc. The love of one's country is thought by many to be only second to the love of God Himself.

2. Note the patriotic preference of Jerusalem to any earthly joy. "If I prefer not Jerusalem," etc. What a commentary on this the more than thirty centuries of loyalty of the Jew to Jerusalem!

3. Note the Psalmist's willingness to suffer because of disloyalty. He would have his hand forget its cunning, and his tongue cleave to the roof of his mouth, or he would be paralyzed and dumb, if he would forget Jerusalem.

4. Note the Psalmist's preference of Jerusalem to anything else. "If I prefer not Jerusalem," etc. Thousands of Jews through the centuries have had their remains taken to Palestine for entombment. A rich Jew of New York recently provided for his sepulchre in Palestine.—J. H. Ralston.

The Readers of This Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns. —Editors.

Moody Bible Institute Monthly

"THE LORD IS MY SHEPHERD"

Psalm 23

1. The Personal Pronouns in the singular number—I, me, mine, etc.
2. The Abundant Supply—physical, moral, and spiritual (vv. 1-3, 5).
3. The Removal of Fear. Too many live in the house of fear (vv. 4-5a).
4. Our Companions through Life. "Goodness and mercy" (v. 6a).
5. The Scope (v. 6b).
Through the endless ages of eternity,
Jesus Christ is the Good Shepherd.
Jesus Christ is the Chief Shepherd.
Jesus Christ is the Great Shepherd.
Is this *our* experience?—Lydia B. Mayos.

SERMONETTE

Romans 1:16

Although the command, "Go ye into all the world," was given so many centuries ago, there are still one thousand million non-Christians in the world.

We have looked upon mission work as work which men did who were specially called of God, and toward which it was a pious thing to contribute some small part of our surplus means. But we have never realized that it was a fight into which we were to put ourselves and all God gave us.

The idea that it is as much the duty of every Christian to be entirely in the campaign as it was the duty of Livingstone, Paton, Moffat, Mackay, Clough, Brainerd, Taylor, Hart, Judson, and a cloud of others, has not dawned on us, and so two-thirds of the race have not yet heard the sweet story of Christ.—C. B. Keenleyside.

PARDON OF SIN

Psalms 130:4

I. There Is Pardon of Sin.

1. Provided and promised (Dan. 9:9; Heb. 8:12; Rom. 3:25).
2. Published in the gospel (Acts 13:38).

II. What Sins Are Pardonable.

1. Transgression (I John 3:4).
2. Iniquities (Ps. 103:3).
3. All sins are forgiven, open or secret, less or greater, omission or commission (Isa. 43:22-25).

III. Nature of Pardon.

1. Taking sin away (Ps. 32:1).
2. Covering sin (Ps. 85:2).
3. Non-imputation (Ps. 32:2).
4. Blotting sin out (Ps. 51:1; Isa. 43:25).
5. Non-remembrance (Heb. 8:12; Isa. 43:25).
6. Cleansing from sin (Ps. 51:7; Isa. 1:18).

IV. Cause of Pardon.

1. Neither man nor angel, neither wealth nor works, neither repentance nor ritual, but God alone (Mark 2:7; Eph. 4:32).

V. Effects of Pardon.

1. Peace of conscience (Eph. 5:1).
2. Cheerfulness of spirit (Ps. 51:8).
3. Comfort of soul (Isa. 40:1, 2).
4. Access and confidence (Eph. 5:1-3).
5. Love to God (Luke 7:47).—*The Reaper*.

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OVERCOMING OBSTACLES

Luke 19:1-10

1. Human impediment—small of stature.
 2. Social impediment—a tax gatherer.
 3. Spiritual impediment—a sinner.
- Yet with all these impediments, he won the friendship of Jesus.—H. G. Hamilton.

PERFECTION OF JESUS

In Him *was* no sin (I John 3:5).
He *knew* no sin (II Cor. 5:21).
He *did* no sin (I Pet. 2:22).
He *was without* sin (Heb. 4:15).
And yet He "his own self bare *our* sins in his own body on the tree" (I Pet. 2:24).
—*The Christian*.

FOUR AIDS IN DIVINE PROGRESS

1. *Feeding upon* the Lord (John 6:57) for life.
2. *Meditating upon* the Lord (II Cor. 3:18) for likeness.
3. *Abiding in* the Lord (John 15:4) for fruit.
4. *Looking for* the Lord (I John 3:2, 3) for purity.—*The Christian*.

THE MAN WHO STICKS

James 1:12

1. His State—"Blessed is the man."
2. His Test—"that endureth temptation."
3. His Inspiration—"for when he is tried he shall receive."
4. His Crown—"the crown of life."
5. His King—"which the Lord hath promised to them that love him."—Florence E. Bleeker.

PAST, PRESENT, AND FUTURE

Psalm 73:22-25

1. My Past—"I was"—So foolish, ignorant, brutish—"as a beast before thee." Compare Ps. 102:6.
2. My Present—"I am"—"With thee"; "holden by my right-hand continually"; "guided."
3. My Future—"I shall be" "received to glory." "I will receive you unto myself" (John 14).—G. F. V.

LISTENING!

I once heard Dr. A. T. Pierson say that he called upon a clergyman who was laid on his back for six months. The doctor said to his friend, "You are a very busy man. It may be that God had something to say to you, but you were too busy to listen, so God had to lay you on your back, that you might hear His voice and receive His message."

As he was leaving the house it struck Dr. Pierson that he himself was a very busy man, and did not give much time to listening for the voice of God. So he determined to practice what he had preached. "And from that time," said he, "I have sat at the close of each day for an hour in the quiet of my study—not to speak to God, but to listen to what God has to say to me, and to lay the day's life and work open to the gaze of God."—*Southern Cross*.

Till we are above sin, we are not above Scripture.—Thomas Watson.

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A ROYAL REWARD

James 1:12

1. To whom is it given?
2. When is it given?
3. What is the reward given?
4. By whom is it given?—Florence E. Bleecker.

SEVEN LINKS IN A WONDROUS CHAIN

which binds us indissolubly with Christ

1. We are crucified with Christ (Gal. 2:20).
2. We are quickened with Christ (Col. 2:13).
3. We are raised with Christ (Eph. 2:6).
4. We are seated with Christ (Eph. 2:6).
5. We are sufferers with Christ (Rom. 8:17).
6. We are heirs with Christ (Rom. 8:17).
7. We shall be glorified with Christ (Rom. 8:17).—The Christian.

"WHAT THINK YE OF CHRIST?"

Pharisees! with what have you to reproach Jesus?

"He eateth with publicans and sinners."

Is that all?

"Yes."

And you, Caiaphas, what say you of Him?

"He is guilty; He is a blasphemer, because He said, 'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.'"

Pilate, what is your opinion?

"I find no fault in this man."

And you, Judas, who have sold your Master for silver, have you some fearful charge to hurl against Him?

"I have sinned in that I have betrayed the innocent blood."

And you, centurion and soldiers who led Him to the cross, what have you to say against Him?

"Truly this was the Son of God!"

And you, demons?

"He is the Son of God."

John the Baptist, what think you of Christ?

"Behold, the Lamb of God!"

And you, John?

"He is the bright and morning Star."

Peter, what say you of your Master?

"Thou art the Christ, the Son of the living God."

And you, Thomas?

"My Lord and my God!"

Paul, you have persecuted Him; what testify you of Him?

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Angels of heaven, what think ye of Jesus?

"Unto you is born a Saviour, which is Christ the Lord."

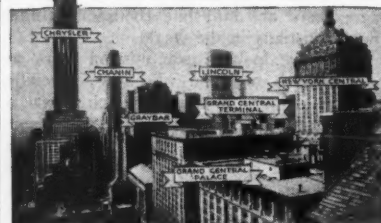
And Thou, Father in heaven, who knowest all things?

"This is my beloved Son, in whom I am well pleased."

Behold, reader, what think you of Christ?—From the Spanish.



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Moody Bible Institute Monthly

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelistic and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Dr. and Mrs. Milton S. Rees began an interdenominational country-wide tent campaign in Dundee, N. Y., on June 28. This is to be followed by a series of camp meetings in Maine continuing until September.

John and Mrs. Imrie have labored almost twenty years in the field assisting pastors. They recently helped in successful meetings with the First Baptist Church, Las Animas, Colo., and a campaign of unusual interest was held for three weeks with the Beaumont Baptist Church, Kansas City, Mo., Pastor F. M. Miller doing the preaching.

Anton Cedarholm conducted a campaign during April at Appleton, Wis. The building was not large enough to accommodate the people, therefore it was necessary to provide amplification systems to take care of the overflow crowds. Many decisions and consecrations were reported. During May, Mr. Cedarholm conducted a union campaign in Red Wing, Minn., and again the blessings of God were manifested and many found Christ.

The Gipsy Smith-McKee Party closed a meeting in East Point, Ga., May 17. Mr. McKee writes, "It was a great campaign. Many were saved and a large number reconsecrated themselves to Jesus Christ. On May 24 we opened a union tent meeting in Excelsior Springs, Mo., a resort town, to which hundreds of visitors come weekly. It was an excellent opportunity for preaching the Word of God. We had a fine choir and the crowds were large. Our tent seated 2,500. We closed our season here June 14."

The Vom Bruch Evangelistic Party brought to a close a four weeks' campaign in the Dixie Gospel Tent in Atlanta, Ga. Forty-four decisions for Christ registered the last night, bringing the total up to two hundred fifty-six. These meetings were sponsored by the Southern Evangelistic Association under the direction of Ralph E. Stewart. The tent was packed nightly, and oftentimes the fifteen hundred seats proved inadequate to accommodate the crowds. Many sessions were broadcast over station WSB. This campaign brings to a close the season's work of Harry Vom Bruch, who reports a complete booking for the coming season.

Dr. and Mrs. H. P. Dunlop closed the season in an engagement in St. Louis, Mo. There were twenty-six who united with the church.

J. T. Larsen reports forty professions of faith in meetings conducted in the First Baptist Church, Fort Morgan, Colo., April 19 to May 10. Daily prayer meetings were held, and two days were given wholly to prayer. Nine were baptized the closing Sunday night.

J. C. and Mrs. Cardiff conducted meetings in the Rescue Mission of Newcomerstown, Ohio. Many souls were saved and such interest was manifested that Mr. Eurich, the superintendent of the mission, asked Mr. and Mrs. Cardiff to continue with him for a month. Mr. Cardiff said, "People were saved daily during the meetings."

O. A. Cheek writes, "We closed our union campaign at Edmond, Okla., on April 26 with 573 conversions. Included in this number were scores of students from the high school, junior high, and the Central State Teachers College, which is located there. Cottage prayer meetings are to continue through the summer, as also are the young people's prayer groups. We began meetings in Watonga, Okla., May 9, in the City Hall, with the five churches of the town co-operating. The Lord richly blessed in the salvation of many souls."

W. E. Pietsch is in the midst of a gracious revival in the Grove Baptist Church, Belfast, Ireland. God is blessing the work in the salvation of souls. Mr. Pietsch expects to be in the work in Belfast almost four months, after which service he will go to Dundee and Edinburgh, Scotland, for tent campaigns lasting a month in each city. The latter part of the year he expects to go to Australia. Mr. Pietsch asks the prayers of the readers of this department for God's continued blessing upon his work. Those wishing to communicate with Mr. Pietsch may do so by addressing him at "Runnimeid," Hounslow, Mddx., England.

Charles B. Clark, evangelistic singer, has been assisting pastors in Washington, D. C., for the past eighteen months in evangelistic effort as organizer and music director. Mr. Clark is assisting

Dr. E. J. Bulgin in Oregon and California during the summer months.

L. James and Mrs. Kindig, singing evangelists, held revival meetings in May in Eldorado, Ill., and in Kansas City, Mo. Many souls were brought into the kingdom. They have added to their collection of musical instruments a theremin, which is beautifully toned for playing gospel music.

Sylvester Sanford closed a two weeks campaign on May 17 in the Bradley United Brethren Church, Bradley, Ill., of which H. I. Newell is pastor. There were sixty conversions. Mr. Sanford later went to Glasford, Ill., where he conducted meetings in the White Chapel. There were ten who united with the church and many were strengthened in the faith.

Elden R. and Mrs. Farrar, singing evangelists, are now associated with the John E. Brown Evangelistic Party. Their first meeting was held in a tabernacle in Fullerton, Calif. Capacity crowds filled the tabernacle each evening and hundreds were turned to Christ. The tabernacle was then moved to Anaheim, where a great meeting was held in June. These meetings are sponsored by the Orange County Evangelistic Association, and it is their object to conduct meetings in the different cities of the county. All of the churches co-operated in Anaheim as they did in Fullerton. Mr. Farrar has had wonderful assistance in his choirs of adults and of children.

NOTICE

Beginning with the August issue this column will be devoted to an **Evangelists' and Evangelistic Singers' Exchange**. Your name, address and open dates will be listed in one-half inch single column space at \$1.75 per insertion. Address **Moody Monthly**, 153 Institute Place, Chicago, Ill.

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DeFlon and Fitt recently closed meetings in the Baptist Church of Boone, Colo., where God greatly honored His Word. Their next work was in the Calvary Evangelical Church of Colorado Springs, where they were assisted in some of the services by C. A. Montanus. Mr. DeFlon and Mr. Fitt ask your prayers for the Lord's blessings on their work.

W. L. and Mrs. Denlinger held a two weeks meeting in the early spring in the Community Chapel, Surveyor, Pa. A. B. Weaver was in charge. Mr. Denlinger says, "There were forty-four conversions and a renewed interest in this chapel. We returned there for a four weeks follow-up work, May 31 to June 28. A large building converted into a tabernacle was used to accommodate the crowds, as the chapel was too small."

The Georgia Evangelistic Club of Nashville, Ga., conducted a tent meeting in Clearwater, Ga., in June. The club is comprised of young people in their early twenties who have banded together for the purpose of witnessing for Christ and for soul-winning. They have been used of God to bring many souls into the kingdom. Will the readers of this department pray for God's continued blessing on their work?

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

H. M. Lintz has been doing advance work for his autumn and winter meetings in the South, especially in and about Tennessee. He delivered the commencement addresses at Carson Newman College, and Camp Creek, Cedar Creek and Warrensburg High Schools. He also preached at the First Baptist Church and the Methodist Church in Greeneville, as well as the Owen Creek Methodist Church. Mr. Lintz attended the Northern Baptist Convention in Kansas City, June 1-6.

Dr. Henry Ostrom was the speaker at the eighteenth interdenominational Bible conference, May 5-7, held at the Coal-dale Evangelical Church, Coaldale, Pa., of which Rev. L. Updegrave is pastor. He also addressed an interdenominational Bible conference at Easton-Phillips-

burg, Pa., May 8-10, and was one of the speakers at the New York Bible Conference, May 10-17.

C. E. Putnam reports good results in meetings held in the City Hall and Baptist Church of Auburndale, Fla., where he labored during the month of May. He is now in Goldsboro, N. C., for an indefinite period.

Miss Elinor Stafford Millar addressed gatherings of specially invited guests in the homes of Mrs. Frances White and Dr. and Mrs. Robinson, both of Baltimore, during the past season. While in that city she was also invited to speak to the young people of the Overlee Baptist Church, the pastor of which is H. G. Carlburg, a former student of the Institute; the missionary society of the Northminster Presbyterian Church; the Women's Union of the University Baptist Church, and the Women's Interdenominational Union. At a meeting with the women in the city jail nearly every one present requested and received a pocket Testament. Miss Millar also had the privilege of addressing students of the Eastern University, Philadelphia, and two groups of the Y. M. C. A. at Atlantic City.

W. W. Shannon closed a series of evangelistic meetings in the Gospel Tabernacle of Oakland, Calif., on May 17. Sixty-two conversions were reported.

Loren G. and Mrs. Jones were in charge of the singing at the "Bob" Jones meetings, held in Bessemer, Ala., from April 19 to May 10.

The Gull Lake Bible Conference convenes this year from June 27 to August 16. An excellent program has been planned for the spiritual blessing and refreshing of all who attend. For information and program write to D. J. DePree, Zeeland, Mich.

The Bible Conference of Cooperstown, N. D., is being held this year from June 23 to July 12. Dr. H. A. Ironside, pastor of Moody Memorial Church, and Dr. B. B. Sutcliffe, of Portland, Ore., are among the strong list of speakers. For information and program write to Ludvig R. Lunde, Cooperstown, N. D.

CEDAR LAKE CONFERENCE ASSOCIATION—Cedar Lake, Indiana



JOHN DUFF, President, 300 S. Lombard Ave., Oak Park, Ill.
If you can't afford a long trip or an expensive vacation this summer, plan to take your family for some part of the Conference Season, to the ever attractive and interesting conference grounds at Cedar Lake, Indiana.

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ARTHUR W. MCKEE, Manager
Cedar Lake Conference Grounds Cedar Lake, Indiana

Erieside Summer Bible Conference at Willowick-on-the-Lake, near Cleveland, Ohio, will convene this year from July 17 to August 17. An interesting program is planned, which will include a large number of prominent men on the teaching staff, a strong missionary staff for the annual rally, and Hebrew-Christian workers for Hebrew Rally day.

Cedar Lake Bible Conference Association is planning a number of interesting conferences for Cedar Lake, Ind., this summer, under the direction of Arthur McKee. See Forthcoming Conferences column for schedule dates of Bible conferences, Young Peoples conferences, and Boys and Girls camps. Mr. McKee will be glad to see many friends there this summer.

WINONA LAKE BIBLE CONFERENCE

Ministers and church workers will be interested in the announcement of the annual Winona Lake Bible Conference, which will be in session here for ten days, August 14-23. This Bible conference, founded thirty-seven years ago, is outstanding among the Bible conferences of the world. Dr. W. E. Biederwolf, director, in announcing his speakers and schedule of services, expresses the opinion that this year will be exceptional, both in quality of program and in interest and attendance. Home Coming Day, Thursday, August 20, will mark the climax of the conference. Rev. W. A. Sunday, noted Winona Lake evangelist, will be one of the speakers. Moody Bible Institute Day will be observed Friday, August 21. At 9:30 A. M. Dr. Gray will speak to ministers; at 3 P. M. Dr. Hockman will conduct a missions hour; at 4 P. M. Dr. Gray will address a gathering of former students of the Moody Bible Institute and other friends, and at 9:15 P. M. the motion pictures of the Institute life and work will be presented.

NEW YORK BIBLE CONFERENCE

This conference, held May 10-17, in the Calvary Baptist Church, was in some respects the best the Institute has ever held in New York. There were meetings each day at noon, afternoon and evening, and all were well attended and were marked by a deep sense of the presence of the Holy Spirit. The teachers were Drs. Gray and Ostrom, of the Institute, and Captain Reginald Wallis, of Dublin, Ireland. The music was an important feature of the program and was under the direction of Mr. Latchaw, of the Music Faculty of the Institute, with Mr. Holzworth presiding at the organ and piano. By special request, Mr. Holzworth gave an organ recital for fifteen minutes each day at noon. A feature which contributed a great deal to the success and blessing of the conference was the presence and sympathetic interest of the pastor, Dr. Will H. Houghton. Another feature for special mention was the large and enthusiastic meeting of the Alumni auxiliary on one of the evenings under the presidency of Rev. Harry Vander Linden, of Brooklyn. Many ministers were in the audiences

every day from different parts of Manhattan Island, the Bronx, and various cities of Long Island and the New Jersey coast.

WORLD'S CHRISTIAN FUNDAMENTALS CONVENTION

The fourteenth annual convention of the World's Christian Fundamentals Convention, which was held in the Bethany Presbyterian Church, Philadelphia, was attended by large and enthusiastic audiences. Ten of the thirty addresses during the eight days session dealt with the various aspects of the second coming of Christ, together with a study of present-day conditions in the light of prophecy. The other twenty addresses, which were devoted to related subjects, were equally valuable. While recognizing the imminence of our Lord's return, the convention accentuated the missionary spirit and in no wise lessened the incentive to carry out the Great Commission. The speakers included Dr. H. A. Ironside, Dr. A. C. Gaebelein, Dr. W. L. Pettingill, Dr. Lewis Sperry Chafer, Dr. Arthur H. Carter, and Dr. W. B. Riley.

All of the evening addresses were broadcast, so that the messages were carried to many thousands who could not personally attend. The music was under the direction of Homer Hammon-tree, who was assisted by the Bethany Church choir, as well as the student body of the Bible Institute of Pennsylvania.

The convention in its resolutions recorded its hearty endorsement and deep appreciation of the excellent work being

done by sound theological seminaries, Bible schools and institutes which are true to the Word of God and the highest standards of Christian living. It also commended the President of the United States and all government agencies which are putting forth efforts for law enforcement, with special emphasis upon the retention and enforcement of the Eighteenth Amendment. Furthermore, it viewed with grave concern the alarming state of low moral standards as manifest by the agitation concerning birth control and increasing sanction of companionate marriage and divorce, and urged all Christian people to adhere in these matters to the teaching of the Bible and those standards of conduct which have molded Christian character, preserved the home, and established the nation.

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MOODY BIBLE INSTITUTE SUMMER CONFERENCES

The Teacher Training Institute at Montrose, Pa., July 13-19, will be in charge of Dr. H. Framer Smith, the director of the Pastors Course at the Institute. He will be assisted by Clarence Ray Ferguson of Washington, D. C., who will share the teaching work with Dr. Smith and lead the singing.

The Ministers' Institute, July 20-30, also held at Montrose, will likewise be under the direction of Dr. Smith. Dr. P. W. Philpott, of Los Angeles, and Dr. Robert R. Fritsch, of Muhlenberg College, Allentown, Pa., will each participate part time.

The Ocean Grove Camp Meeting Association, Ocean Grove, N. J., for the third time, has invited the co-operation of the Moody Bible Institute in conducting a Bible conference, July 20 to August 1. Loren G. Jones will be the director and song leader, Mrs. Jones presid-

ing at the piano. The speakers will be Dr. Cassius E. Wakefield and Dr. Henry Ostrom. Dr. P. W. Philpott will deliver addresses part of the time.

Mountain Lake Park, Md., will again welcome the Bible conference, the dates being August 8-16. Dr. Cassius E. Wakefield will be one of the speakers and director of the conference. He will be assisted by Dr. Walter E. McClure, pastor of the First Presbyterian Church of Newcastle, Pa., and Wade C. Smith, Greensboro, N. C., well known for his "Little Jets" appearing regularly in the *Sunday School Times* and his effective addresses at Bible conferences.

The conference in Lewistown, Ill., July 13-19, will be directed by Dr. John Wilmoth Mahood, who is now working with the Extension Department. Harry McCormick Lintz will deliver inspirational and evangelistic addresses. The music will be in charge of Mr. and Mrs. Raymond O. Nelson. This conference will be held on the Methodist Protestant Camp Grounds, an attractive wooded park well equipped for vacation enjoyments.

The conference in Guthrie, Okla., in co-operation with the churches of the Ministerial Alliance, will be held, July 19-August 2, in the Highland Park Auditorium. By the courtesy of the city government, the many attractive features of this beautiful park are made available to those attending the conference. Dr. J. E. Conant and Dr. Calvin B. Waller, pastor of the Second Baptist Church of Little Rock, Ark., will be the speakers. James A. Harrison will direct the conference and Mrs. Harrison will lead the singing.

The conference in Colorado Springs, Colo., will be held August 16-23. The week day sessions will be held in the Methodist Church, South; the Sunday evening services in the City Auditorium. The speakers will be Dr. H. Framer Smith and Dr. S. Edward Long. Loren G. Jones will be the director, and he and Mrs. Jones will conduct the music.

The conference in Cedar Lake, Ind., will be held August 23-30 with Dr. Cassius E. Wakefield and Dr. Henry Ostrom as speakers. The Announcers Trio of station W-M-B-I will participate in the program.

The conference in Eagles Mere, Pa., will be held August 29-September 6. The speakers will be Dr. James M. Gray, Dr. Robert R. Fritsch, professor of English Bible at Muhlenberg College, Allentown, Pa., and Dr. P. W. Philpott, Los Angeles. James F. Harrison will direct the conference and lead the singing.

FUTURE ENGAGEMENTS

Harry O. Anderson—July 11-16, San Francisco, Calif.; Nov. 1-23, Covina, Calif.
"The Bonney Workers"—June 14-28, Kerens, Tex.; June 29-July 12, Troy, Tex.; July 13-26, Taylor, Tex.
John W. Erskine—June 21-July 12, Long Rapids and Spratt, Mich.
Homer W. Grimes—June, Nyack, N. Y.
Sylvester Sanford—June 15-28, LaFayette, Ill.; June 30-July 12, Clarksville, Ill.
Gipsy Smith-McKee Party—July 26-August 2, Moundsville, W. Va.
G. E. Vinaroff—June 21-July 12, Kiester, Minn.

FORTHCOMING CONFERENCES

Berkshire Bible Fellowship, Monterey, Mass., June 15-Sept. 15.
Bible School Park (N. Y.) Bible Conference, July 24-Aug. 2.
Big Bear Lake Bible Conference, Boulder Bay Camp, Pine Knot, Calif., July 12-Aug. 9.
Canadian, Keswick, Muskoka Lake (Ont.) July 5-Aug. 9; and Aug. 14-23.
Cedar Falls (Iowa) Bible Conference, July 26-Aug. 2.
Cedar Lake (Ind.) Summer Conferences:
Fundamental Y. P. Fellowship, July 3-10.
Baptist Young People's Union, July 10-12.
Five-day Bible Study Conference (Dr. William L. Pettingill), July 12-16.
Girls' Camp, July 15-25.
Brethren Conference, July 26-Aug. 9.
Boys' Camp, Aug. 12-22.
Moody Bible Institute Conference, Aug. 23-30.
Ill. Christian Fundamentals Conf., Aug. 31-Sept. 7.
Chautauqua (Ohio) Bible Conference, July 5-12.
Christian and Missionary Alliance Conventions and Bible Conferences:
Delta Lake, New York, June 26-July 5.
Aberdeen, South Dakota, June 26-July 5.
Camp Hebron, Attleboro, Mass., June 26-July 5.
Canby, Oregon, June 28-July 12.
Lake Swan, Florida, July 1-12.
Mahaffey, Pennsylvania, July 17-26.
Old Orchard, Maine, July 31-August 9.
Beulah Beach, Ohio, August 8-16.
Columbia Bible College Bible Conferences (near Asheville N. C.), July 18-26; Aug. 1-9.
Dixon (Ill.) Bible Conference, July 12-19.
East Northfield (Mass.) General Conference of Christian Workers, Aug. 1-17.
Erieside (Willoughby, O.) Summer Gatherings: Girls' and Women's Conference, July 4-13.
Bible Conference, July 17-26.
Boys' and Young Men's Conference, Aug. 8-17.
Grove City (Pa.) Bible School, July 31-Aug. 9.
Gull Lake (Mich.) Bible Conference, June 27-Aug. 15.
Hephzibah Heights (near Monterey, Mass.) Bible Conferences, July 1-5, 8-12, 24-26; Aug. 16-20; Sept. 4-7.
Knowlton (Que.) Summer Conferences, etc.
Christian Workers' Weeks, July 6-13; 20-27.
Sacred Music Conference, Aug. 11-24.
Knowlton Boys' Camp.
Christian Endeavor Conference, July 13-20.
Lake Odessa (Mich.) Bible Conference, July 1-12.
Medicine Lake (Minn.) Bible Camp, Aug. 3-16.
Mildred (Minn.) Bible Conference of Northern Gospel Mission, July 23-Aug. 2.
Montreat (No. Car.) Summer Gatherings:
Auxiliary Training School, July 8-16.
Leadership Training School, July 17-31.
General Missions Conference, Aug. 2-12.
Men's Work Conference, Aug. 16-19.
Bible Conference, Aug. 19-30.
Pastors' Conference, Aug. 23-28.
Montrose (Pa.) Summer Gatherings:
Young People's Bible Conference, July 6-12.
Teacher Training Institute, July 13-19.
Ministerial Institute, July 20-30.
General Bible Conference, July 31-Aug. 9.
Prophetic Bible Conference, Aug. 10-16.
Moody Bible Institute Summer Bible Conferences:
Montrose, Pa., Teacher Tr. School, July 13-19.
Lewistown, Ill., July 13-19.
Ministerial Institute, July 20-30.
Guthrie, Okla., July 19-Aug. 2.
Ocean Grove, N. J., July 20-Aug. 1.
Colorado Springs, Colo., Aug. 16-23.
Cedar Lake, Ind., Aug. 23-30.
Eagles Mere, Pa., Aug. 29-Sept. 6.
Mount Gretna (Pa.) Bible Conference, Aug. 30-Sept. 7.
Ocean Grove (N. J.) Camp Meeting, Aug. 28-Sept. 7.
Siloam Springs (Ark.) Bible Conference, June 14-21.
Southwest Bible and Missionary Conference, Flagstaff, Ariz., Aug. 4-16.
Stony Brook (L. I., N. Y.) Summer Gatherings: Interdenominational Laymen's Conference, Aug. 1-8.
Young People's Conference, Aug. 8-15.
Constructive Bible Teaching and Prophecy Conference, Aug. 15-22.
Stony Brook Bible Conference, Aug. 22-30.
Sulphur Springs (Ark.) Bible Conference, June 21-28.
Victorious Life Conferences, Keswick, N. J., July 3-5, July 11-19, July 25-Aug. 2, Aug. 8-16, Aug. 22-30, Sept. 4-7, Sept. 25-27, Oct. 30-Nov. 1, Nov. 27-29.
Western Pennsylvania Bible Conference, Slippery Rock, Pa., June 21-28.
Winona Lake (Ind.) Conferences and Schools:
School of Theology, July 8-Aug. 14.
School of Jewish Missions, Aug. 7-14.
School of Sacred Music, Aug. 10-22.
Bible Conference, Aug. 14-23.

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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 843 North Wells Street, Chicago

Menace of the Movies, by W. E. Edmonds.

This is "a synopsis of a sermon" by the pastor of the Glendale Presbyterian Church, California, which was afterward "enlarged and revised" and printed as a tract of sixteen pages. It contains the severest kind of indictment not only against the movies themselves, but against "Elder Will Hays," the executive head of the industry, the whole being an earnest warning "in the interest of Christian character." Copies for distribution may be obtained at 5 cents each, 30 cents a dozen, and \$2.00 a hundred, from the Biola Book Room, 536 South Hope Street, Los Angeles, Calif. J. M. G.

The Works of Martin Luther, Volume III and IV, translated from the German by C. M. Jacobs, W. A. Lambert, A. Steimle, J. J. Schindler, and A. T. W. Steinhäuser.

Volume III includes an argument in defense of Luther's articles condemned in the Roman Bull, a warning against insurrection and rebellion, and to what extent secular authority should be obeyed.

Volume IV deals with such subjects as keeping children in school, the right and power of a Christian congregation to appoint and dismiss teachers, and an exposition of the Eighty-second Psalm.

464 and 411 pages respectively. 8x5½ inches. A. J. Holman Company, Philadelphia. \$3.00 per volume. K. S. W.

Studies in the Book of Exodus, by George Henderson.

This is a series of Bible readings on this important book. After an introductory chapter of the Pentateuch, there follows a series of nineteen studies on the main facts contained in the book of Exodus. Those looking for vital helps on such subjects as the Egyptian bondage, Moses, the deliverer, the plagues, the passover, crossing the Red Sea, the law, the Tabernacle, crossing the Jordan, etc., will find this a valuable book.

128 pages. 7x5 inches. G. F. Vallance, Goodmayes, Essex. 75 cents. P. B. F.

Maple Mansion Melodies, by Nellie Sumner Brooks.

Mrs. Brooks has woven a wreath of some fifty poems narrating homey incidents, celebrating domestic events and treasured friendships. The verses hold charm by reason of their delicacy, their kindness of treatment, and the sentiment throughout is wholesome and up-lifting. A number of illustrations are inserted.

106 pages. 7½x5½ inches. The Otterbein Press, Dayton, Ohio. Nellie Sumner Brooks, 303 North Roberts Blvd., Dayton, Ohio. Cover de luxe, \$2.00. W. M. R.

Uncle John Vassar, or The Life of Faith, by James E. Vassar, D. D.

This book was originally put out in 1879 with an introduction by Rev. A. J. Gordon, D.D., formerly of Clarendon Street Baptist Church, Boston. The American Tract Society has now reprinted it after a revision by Rev. Howard Vassar Miller and Rev. Edwin Noah Hardy, Ph.D., and with a new introduction by Dr. C. G. Trumbull, editor of the *Sunday School Times*.

Uncle John Vassar was the most successful personal worker for souls of his day and generation, and one of the most successful in any day and generation. This sketch of his life and work is most interesting and stimulating, and we commend it heartily.

190 pages. 7½x5 inches. American Tract Society, New York City. \$1.00. J. M. G.

An Index to the Holy Bible.

Not every Bible contains an index, so that many who are not otherwise supplied will appreciate this separately bound volume, which they will find to be an almost indispensable accompaniment to the Bible. In addition to listing the Scripture references of all the important persons, places and things recorded, it contains an harmony of the Gospels, a list and index to parables, miracles and discourses of our Lord, as well as a chronology of the Old and New Testaments.

93 pages. 7½x5 inches. Bible Institute Colportage Association, Chicago. 35 cents. C. H. B.

God and Modern Problems, by E. L. Langston.

The contents of this book may be ascertained from the following chapter titles: The Bible and the Present World Situation; The Bible and the Ecclesiastical Conditions Today; The Bible and the Author of Modern Theology; The Bible and the Advent for the Church, and The Bible and the Coming Kingdom of God.

It is a pleasure to commend this book to the serious attention of God's children. The author presented these matters in a brief, sane and clear manner. Speculative matters are omitted. This is one of the few books which can be commended without reserve.

96 pages. 7½x5 inches. Marshall, Morgan and Scott, London. 75 cents. P. B. F.

Great Expectations, by Charles Dickens.

For the profit of old and new friends of the great English novelist, whose lecture tours in America became a landmark in literature, we call attention to this attractive edition of his twin masterpiece, ranking with *David Copperfield* and autobiographical like the other, though not a duplication. Prof. Evert Mordecai Clark of the University of Texas provides an informing Introduction.

534 pages. 7x4½ inches. Macmillan Company, New York. Cloth, 80 cents; half leather, \$1.25. H. E. S.

The Romance of the Black River, by F. Deaville Walker.

The author had the Niger in mind when he wrote this absorbing story of the C. M. S. Nigeria Mission. Samuel Adjai Crowther, once a slave and the first black man to be ordained to the office of bishop in the Anglican Church, is a leading figure. He is described as "a little man with nerves of steel, upon whose constitution neither lagoon nor mosquito could leave any deadly germ, whom incessant work did not seem to wear. Intellectually alert, spiritually optimistic and full of faith, he was always on the tiptoe of achievement, and yet no man had more native dignity or common sense." During Crowther's time, and since, gifted black men have shared with their white brethren, working harmoniously together, in the dramatic experiences of forming a virile, growing, native Church, self-supporting and self-extending. The historian draws upon an extensive personal knowledge of the territory not only, but also writes as a penetrating student familiar with the progress of Christianity in West Africa. These qualifications appear in the statesmanlike qualities of the book, whether they emerge in the survey of the immense problems which confront the young Church, or in his rare appreciation of the human materials out of which, by the grace of God, history has woven such a splendid pattern of successful achievement.

267 pages. 8x5½ inches. Church Missionary Society, London. \$1.50. J. R. R.

1000 New Illustrations, by Aquilla Webb.

Some sermons are too deep or too dull to hold hearers because they lack illustrations to tie them to the everyday life of the people. Other sermons are so profusely illustrated that they overshadow the scripture and truth to be taught. Dr. Webb has learned the art of bringing the great truths of Scripture into the actual facts of life. He has already published three volumes of illustrations and now makes available to pastors a fourth contribution. The work is so well indexed and the topics so plainly arranged that the needed illustration can be found in a moment's time. This volume will be appreciated by all preachers and platform speakers.

283 pages. 8½x5½ inches. Richard R. Smith, New York. \$2.50. C. H. B.

Feasts and Fasts of Israel, by Aaron Judah Kligerman.

This book fulfills a long and much-felt need. It introduces the reader to the Jewish home and synagogue. By affording a closer study of Jewish life and customs it will create a better understanding between the Jew and the Christian who were wont for centuries to regard each other with suspicion and hatred. More could have been told on the topics mentioned in the Index, and if there is any criticism to offer it is that they are not treated fully enough. Succeeding editions may remedy this deficiency.

94 pages. 7½x5 inches. The author, 2102 E. Baltimore St., Baltimore, Md. \$1.00. S. B.

American Society, by Charles Franklin Thwing, D. D., LL. D., Litt. D., L. H. D.

This is a series of essays by the distinguished president emeritus of Western Reserve University and Adelbert College, written during the last twenty years to interpret educational and other forces in this country. Part are dated in the war years, appraising public sentiment at the time and also comparing that conflict with our Civil War. His estimate of the Pilgrim fathers' motive and contribution is striking, and other topics will appeal to thoughtful Americans. He applies the tests of civilization here.

271 pages. 7½x5 inches. Macmillan Company, New York. \$2.25. H. E. S.

Volume Two, by Katherine Mayo.

This volume amply fulfills its purpose of substantiating the charges in the author's previous book, *Mother India*, regarding child marriage there. Prior to 1860 no legal restrictions existed. At that date the minimum age for consummation was fixed at ten years for the wife, and raised to thirteen by 1925. No prohibition as to early marriage itself, even in babyhood, was yet attempted. But because of their racial inferiority revealed in the war, and aroused by the storm of American criticism on the publication of *Mother India*, the Indian legislature in 1927 for the first time debated a bill for marriage restraint, though rejecting invalidation of the union as a penalty for violation. The latter might involve return of the wife's property.

To investigate and gather testimony throughout India a Commission was thereupon appointed, composed entirely of Hindus and Moslems, and its voluminous and unanimous report brought to pass legislation making fourteen the minimum marriage age for girls and twenty-one for their husbands, with simple imprisonment or fine as penalty. This report Miss Mayo quotes at every point.

Here is presented indisputable evidence or cruel and wide spread suffering which also weakens the physical, mental, and moral fiber of the race. It makes depressing reading, but we need to realize the depth of immorality in India's chief religion, and the obstacle it offers to the national self government demanded by Gandhi.

301 pages. 7½x5 inches. Harcourt, Brace and Company, New York. \$2.00. H. E. S.

Po' Buckra, by Gertrude Mathews Shelby and Samuel Gaillard Stoney.

This story by the authors of *Black Genesis* is an intimate study of our changing South since the Great War, with the complications that still abide from slavery days, impoverished estates and the proximity of differing races that somehow must flourish together, else neither one can. Readers will understand better from these vivid characters their fellow Americans in Dixie.

426 pages. 7½x5 inches. Macmillan Company New York. \$2.50. H. E. S.

Kaiser and Chancellor, by Karl Friedrich Nowak.

All interested in William II and his profound influence on world affairs will value this careful study of his early life and his reign down to the fall of Bismarck. It is based on abundant documentary evidence, checked at every point and even examined by the Kaiser for errors of fact, though he allowed the author complete freedom of judgment and raised no objection to very unfavorable estimates of himself. It throws fresh light on German and other statesmen and the political developments in Europe.

304 pages. 9½x6 inches. Macmillan Company, New York. \$3.50 H. E. S.

"Copy!" by Donald D. Hoover.

The author, who is the assistant city editor of the *Indianapolis News*, has prepared a book which will be of great value not only to students preparing for newspaper work, but to all men and women who are serving in the editorial department of a publication. The contents of his book might be well called applied journalism, for the author abandons the theoretical to instruct and illustrate from actual experience. Step by step he takes the beginner through the various fields of activity, and discusses with him not only the essence of news, but also the fertile fields of feature writing. Chapters are devoted to editorial writing, headlines, literature, libel, and newspaper terminology. The book abounds with illustrations of "copy," and is concluded with an excellent bibliography and index.

327 pages. 8½x5½ inches. Thomas Y. Crowell Company, New York. \$2.50. C. H. B.

Calvin and Calvinism, by Benjamin Breckinridge Warfield, D.D., LL.D.

Conservative Christian students will welcome warmly this volume of the series now being compiled from the writings of Professor Warfield, for it reveals the structure and first full statement of our great Protestant doctrines. When our religious forefathers were perplexed after the Reformation, John Calvin gave them a positive program and laid the basis for the entire theological development which followed. He saved the Reformation when endangered by excesses of zealots; founded modern exegesis, introduced church discipline with only spiritual penalties, paving the way for the principle of a free Church in a free state; taught the Reformed bodies to sing; and deserves to be called the theologian of the Holy Spirit. Augustine had brought out the doctrines of Scripture, but Calvin systematized them, and by his concentrated enthusiasm became "the soul of the battling and conquering Reformed world."

This book shows his exalted conception of the Word as verbally inspired, which determined all his thinking. After discussing at length his doctrinal view of God, the Trinity, creation, and our knowledge of God, the author explains Calvinism as distinguished from Lutheranism, and describes the literary history of Calvin's greatest work, his "Institutes." Extensive foot notes bring a wide range of scholarly testimony to bear on important points.

428 pages. 9½x6 inches. Oxford University Press, New York. \$3.00. H. E. S.

Angie's Uprising, by Myra Churchill Holmes-Webb.

Here is a wholesome novel of New England farm life today which will grip the attention of every reader. The author has a marked gift for vivid word pictures, and in this meekest of housewives, suddenly gone on strike, she reveals a side of real life which husbands can profitably examine. Each of her children has a distinctive temperament which engages our sympathy, and all are involved in the striking outcome, which does not lack romance or a religious message. We hope to read more such stories.

305 pages. 8x5 inches. Christopher Publishing House, Boston. \$2.00. H. E. S.

The Wanderer of Liverpool, by John Masfield.

England's poet laureate describes in prose and verse the notable career of one of the largest and most beautiful sailing vessels ever built in a British ship yard. His detailed and even technical information about her framework, deck plan, and rigging will appeal to sailors, and the account of her exciting voyages, with his poetic interpretation and the choice photographs accompanying, will please all who love poetry and the sea. The book is an excellent example of combining the practical and fine arts.

148 pages. 9x7 inches. Macmillan Company, New York. \$3.50. H. E. S.

The X Y Z of Communism, by Ethan T. Colton.

Having worked in Russia and traveled over it for years, both during the war and since, the author is unusually qualified to discuss this baffling movement about which such conflicting reports are brought back by hurried globe trotters. Yet he does not attempt explanation or prophecy. Instead he spreads before us the facts in abundant detail, supported by documentary Soviet testimony and illustrated with cartoons from the current Russian press. The worst charges popularly made against Soviet aims and methods appear amply proved, especially their savage persecution of Christians, Jews, and Moslems indiscriminately, with the boasted purpose of annihilating all religion. This book is a storehouse of accurate information for all who are interested, as it behooves every good citizen to be, for Communists admit they are even now engaged in war with all the world. Thus they justify these horrors worse than military campaigns have wrought.

423 pages. 8x5 inches. Macmillan Company, New York. \$3.00. H. E. S.

Lip Reading for the Deafened Adult, by Cora Elsie Kinzie and Rose Kinzie.

Approximately ten million American adults and nearly a third as many children of school age have defective hearing, and it often grows worse as years advance. Yet good hearing is essential for most human relationships and the fullest activity. Also, deafness has a depressing effect on the mind beyond most other handicaps. Lip reading is recognized today as a practical aid for the deafened and best undertaken as soon as the need arises.

Though this book is intended primarily for students who aim to teach the subject, it is a valuable textbook for all who would read the lips, and includes an abundant and carefully graded supply of literary material for class use or home practice. Psychological aspects are especially stressed, because right use of all the mental faculties is essential for successful lip reading, and many fail at this point. The authors rightly conceive of their profession as offering large opportunity for high Christian service. They have opened a branch school in London, England, and the Duke of Montrose commends this book in his Foreword. The text and press work are exceptionally excellent and we add our warm endorsement from personal experience.

394 pages. 8½x5½ inches. John C. Winston Company, Philadelphia. \$4.00. H. E. S.

Rachel, by Agnes Scott Kent.

This book originally appeared in serial form in the *Evangelical Christian*. It vividly portrays in story form, the alienation and bitter, unrelenting persecution which frequently follows when one of Jewish birth dares openly to confess Jesus Christ as his Messiah and Saviour.

This is an excellent book for the Sunday School library, for the story will not only hold the interest of the young people and give an insight into what it costs some to become identified with Christ, but will also show the subtleties of Satan in trying to draw away the consecrated Christian from a walk of daily fellowship with Christ.

251 pages. 7½x5 inches. Evangelical Publishers, Toronto, Canada. \$1.50. C. H. B.

Readings in Art Appreciation, by Alfred Mansfield Brooks.

Here is a very choice work in its text, printing, and sixteen illustrations, one to keep at hand for deliberate and repeated reading. It aims to provide in accessible and compact form "a series of brilliant descriptions of famous examples of architecture, sculpture and painting by novelists, essayists, historians, poets as well as professed critics." Present and past writers are included from Homer and Plutarch to Goethe, Gibbon, Hawthorne and Ralph Adams Cram. Few American writers are quoted, and but one of our works of art is discussed, yet otherwise the range is most satisfying. Architecture is accorded the largest space with forty-four selections; one is from Victor Hugo's "Notre Dame" and several are by Ruskin.

308 pages. 8x5½ inches. Marshall Jones Company, Boston. \$2.50. H. E. S.

Shakespeare and World Peace, by Pauline Jennings, M. Litt, Mus. B.

In this volume the Bard of Avon plays a new role: he is shown to be an apostle of peace. Analyzing the Greek, Roman, and English backgrounds—the latter as first Tudor, then Plantagenet—of the Shakespearean repertoire, Miss Jennings shows the peace complex of the poet's mind. In the following section of her volume a study is made of the Shakespearean characters in an effort to bare the quality of the poet's mercy. This brings from the author a vigorous defense of Shakespeare against Bacon, especially since the latter was a "man of war." The volume is an interesting and instructive addition to the ever increasing Shakespearean bibliography. It will be widely and profitably read.

224 pages. 8¼x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$2.00. H. F. S.

Discovering Ourselves, A View of the Human Mind and How It Works, by Edward A. Strecker, A.M., M.D., and Kenneth E. Appel, Ph.D., M.D.

This is a very sane, logical, and interesting discussion of the causes of nervous trouble or actual collapse and the rational means of remedy. The authors speak with authority as professors of psychiatry and further trained through large practice in hospitals, and their keen analysis of mental ills and moods is confirmed by the daily experience of every man. Since mental complexes or conflicts are inescapable features of life, and perfect adjustment is impossible, we need to know how to reduce them to a reasonable minimum and attain a satisfactory balance by properly selecting and distributing our activities. Minds differ and hence treatments differ, but mental health always depends largely on the relationship between the conscious and the subconscious. Numerous typical methods of adjustment are presented with their advantages and dangers, and a better way suggested. We highly commend this extremely practical guide in the fine art of living.

306 pages. 8½x5½ inches. Macmillan Company, New York. \$3.00. H. E. S.

Moody Bible Institute Monthly

Moody Bible Institute of Chicago

William M. Runyan

The Institute

Alumni Gleanings

W-M-B-I

PROMOTIONS IN THE INSTITUTE STAFF

At the last monthly meeting of the Institute Council, the President of the Institute announced that the Executive Committee of the Board of Trustees had promoted Rev. W. Taylor Joyce from Acting Director to Director of the Correspondence School, which automatically gives him a seat at the monthly meeting of the heads of departments, who constitute the Business Staff.

The President also announced that Karl McGuire, who for some time has been acting as instructor in the Music Course of the Educational Department, had been elected a member of the Faculty.

sistant chief of the Office of Home Economics, and was also in charge of the Experimental Kitchen Laboratory of that department. Dr. Denton's report on the Institute menu is elaborate and exact. Apart from its technical details, she says:

"I feel sure that most of the persons served must greatly appreciate the efforts of the food service staff to give them food specially prepared for them, leaving the use of 'store cookies,' tinned salads, package puddings, and canned stews for real emergencies. It has been a great pleasure to me to have this opportunity of becoming acquainted with a food service organization presenting so many admirable points and meeting difficult problems so successfully,



New York Alumni Banquet—Partial View

GREETINGS FROM THE WEST COAST

Dr. Gray recently received the following cordial message from the far Southwest:

"The Moody fellowship of Southern California, assembled in annual meeting, sends heartiest greetings to our beloved President. We thank God upon every remembrance of you, and earnestly pray that you may be preserved in health, and strengthened by His grace for many years to come. President White and members of faculty present testified warmly and gratefully of their indebtedness to your godly life and wise leadership.

(Signed) "John C. Page."

THE INSTITUTE BILL-OF-FARE

A thorough survey of the provision of the Institute for the food requirements of its student body has recently been made by Minna C. Denton, M.A., Ph.D., who has held prominent positions with the United States Government in its Department of Agriculture. She was for five years as-

sistant chief of the Office of Home Economics, and was also in charge of the Experimental Kitchen Laboratory of that department. Dr. Denton's report on the Institute menu is elaborate and exact. Apart from its technical details, she says:

NEW YORK AUXILIARY ANNUAL MEETING

The New York Auxiliary co-operated heartily for the success of the Moody Bible Institute Conference, held May 10 to 17, in the Calvary Baptist Church, New York. At 6:15 o'clock, on Thursday evening, May 15, 110 guests sat down to partake of the annual banquet prepared and served by the women of this wide-awake church. Many gracious and heart-warming features entered into the program of the hour. Especially appreciated were the words of our beloved President James M. Gray, who spoke tenderly and feelingly in personal vein to the assembled former students.

The retiring president, Harrison J. Vander Linden, reports that Homer Stanley Morgan '14, pastor of the North Baptist Church, New York, is the new president, and Anna Palmer '15, secretary of the Union of Churches of

Christ, the new recording secretary.

The retiring president speaks with enthusiasm of the excellence of the conference program, of Dr. Gray's unction and power, of the wonderful support given by the pastor of this church, Dr. Will H. Houghton, and his people, and of abounding personal blessings received by himself. The annual Alumni meeting will hereafter be held in conjunction with the New York Bible Conference.

SUNDRY ITEMS

Miss Edna Elizabeth Fritsch '25, who is instructor in Phonetics in the Missionary Course, has been pursuing studies at Northwestern University, and at its June commencement received the Bachelor of Arts degree.

The Christian Business Men's Committee, of which Mr. A. H. Leaman, Institute Host, is chairman, has extended its lease on the Grand Opera House in the Loop, Chicago, that the noonday gospel meetings may continue until the last of June. The services have been attended by large audiences and have resulted in great good.

The Bureau of Maintenance issues a semi-monthly multigraphed news-letter to its Field Representatives which is called "News and Information from the Bureau of Maintenance." It is filled with stimulating and informing matter by which the men in the field are kept in touch with the Institute atmosphere and life.

Former students are the most effective builders of the student body. The enrollment of the summer term shows that excellent work has been done. The new catalogue is available for any who are contemplating fall term enrollment.

ANY THREE, 15 CENTS

"The Three Advents of the Lord," 5 cents; "The Person of the Incarnate God," 10 cents; "Pictorial Prophecies of the Cross," 10 cents; "A Brief Introduction to Daniel's Prophecies," 10 cents; "What is Intercessory Prayer?" 10 cents; "The Bible History of God's Law," 10 cents. Write for free samples of tracts. Alex S. Larned, Hamilton, Md.

ILLUSTRATED

Gospel Tracts.

Arrest Attention, Appeal, Convince. Engravings Original and Impressive. Samples of the 7 Tracts (64 pages), 10 Cents. Postage Paid.

MODERNISM

Under the Searchlight.

In this pamphlet the searchlight of God's truth is thrown on the delusive beliefs and unbeliefs of Modernism, in opposition to the false lights being hung out by Modernists. Their glaring departures from the Old Bible faith are here plainly set forth. Forty-eight pages. Each 25 cts., doz. \$2.40. Postage Paid.

The Book Entitled:

"THE MAN NOBODY KNOWS" Under the Dissecting Knife.

In this pamphlet that book, so boldly heralded under the title: "The Man Nobody Knows; a Discovery of the Real Jesus," is dissected from a Bible standpoint. Sixteen pages. Each 10 cts., doz. 96 cts. Postage Paid.

AMOS H. GOTTSCHALL, Publisher, 2044 Market Street, Harrisburg, Penn.

July, 1931

Eagles Mere, Pa., Bible conference, August 29-September 6. The ideal vacation with spiritual inspiration.

Alumni Gleanings

Active and Associate Members of the Alumni Association, and all former students of the Institute, are urged to make use of this department for sharing news items of interest with *Monthly* readers in all parts of the world. Please send items promptly, written legibly, and kindly indicate year of graduation or last year of attendance at Institute. Address to Editor of M. B. I. Department.

HONORS TO FORMER STUDENTS

Commissioners making up the General Assembly of the Presbyterian Church, U. S. A., which convened in Pittsburgh, Pa., May 28, 1931, included twelve former students who are representing as many Presbyteries. Their names and addresses follow: Herbert W. Atkinson '24, Flaxton, N. D.; L. Myron Boozer, D. D. '02, Ames, Ia.; William L. Cain '15, Willmar, Minn.; E. C. Cargill '08, Seymour, Tex.; Jones Earl Corwin '18, Pana, Ill.; Ira E. Hicks '01, Toms River, N. J.; Clarence G. Langley '20, St. Croix Falls, Wis.; John G. Leitch, D. D. '09, Sioux City, Ia.; James Hector McLean, D. D. '03, Santiago, Chile, S. A.; Rev. E. Ellsworth Test '07, Delhi, Minn.; Leroy Thompson '17, Roswell, N. M.; and John F. Vonckx '05, Aurora, Ill.

John S. Hall '08, and family are home from Africa for a period of rest, on a second furlough. Mr. Hall has done valuable service under the Sudan Interior Mission, both in general missionary service and in writing. He will be active in deputation work for some time. The home address during furlough is 90 Bude Street, Toronto, Ont., Canada.

Charles S. Scott '18, and Mrs. Scott (nee Lola C. Scott '18), are rejoicing in the divine mercy that brought them through the fearful Managua earthquake without harm. Their address is now Sala Evangelica, Masaya, Nicaragua, Central America. Their second son, James Alexander, was born only seventeen days after the earthquake, and seems not to be less hearty and healthy than if born under the most usual circumstances. The earthquake death list in Managua was more than 2,100, and 4,846 buildings were destroyed. These devoted missionaries make the plea that earnest prayer shall be offered for the cause of Christ among this needy people during the days of horror and testing.

All Alumni and former students, as well as correspondence students, in accessible territory, are urged to plan for August 21, to be present at the Moody Bible Institute Day at the Winona Lake Bible Conference. The program appears in the Evangelistic and Bible Conference Department of this issue. This should be one of the most outstanding Moody Bible Institute demonstrations Winona has ever witnessed.

Pauline Dimkova '28, Sofia, Bulgaria, whose father is a pastor in that city, has been assisting in evangelistic work in many towns and villages. The work has been directed by the secretary of the Bible Lands Missions' Aid Society, London, whose work wrought profound spiritual good. *The Christian*, of London, speaks of Miss Dimkova as "a young woman of rare gifts and musical ability. She led the singing, sang solos and directed meetings for women."

John F. Powell '29, has become affiliated

with the Mountain Gospel Mission, Pine Ridge, Ky. A fellow worker says of him that "his talent for music has already been a great blessing to the mountain people." This is a needy field, and prayers are urgently requested for the mission and its workers.

James R. Smith '92, Ft. Defiance, Ariz., sends an interesting report of the nature and purpose of the Southwest Bible and Missionary Conference, the twenty-eighth annual session of which will be held at Flagstaff, Ariz., August 4-16. "It represents a united front," he writes, "of Protestant missionaries among Indians in New Mexico, Arizona and California. One year we had nine tribes represented among our Christian Indians." The conference grounds contain sixty-two acres of pine forest, 7,000 feet above sea level. "Many folks come who are not missionaries or Indians. One year around the campfire we had singing in thirteen languages."

Prof. E. L. Carlson '16, member of the faculty of the Southwestern Baptist Theological Seminary, Fort Worth, Tex., contributed an instructive article on "Important Discovery of New Alphabetical Script," which appeared in the May issue of *The Southwest Evangel*. The discovery last year of the cuneiform script library at Ras Shamra, Syria, by the French Archaeological Mission, is shown in Mr. Carlson's article to hold significance for Bible scholars.

David T. Cant '96, continues to superintend the Seattle Hebrew Mission, 2413 E. Union Street, Seattle, Wash. He issues a monthly news sheet, the May number giving glimpses of the problems and victories attending this great work. By all means to save some of the lost sheep of the house of Israel is the actuating motive in the building of the mission's varied program.

Katherine LaSor '23, and Marie Duffie '20, Paw Paw, Mich., are meeting with much encouragement in the publishing of a Christian magazine for the blind, issued in Braille raised letters. There are now nearly eight hundred readers in this and other countries. Their publishing house is known as the Hope Printing Company for the Blind.

John W. Craig '98, has been in Keyville, Va., since December 1929, taking care of three churches with a total membership of 650. Last year there were forty-two conversions recorded.

Mrs. Ray R. Moorehead (Cora M. Payne '14), 265 Sherman St., Denver, Colo., although the busy mother of four children, is superintendent of the Intermediate Department of the Sunday School of the First Baptist Church, and has been working in the Vacation Bible School for the past three summers. Last summer she was superintendent of the Vacation School and has been elected to that office again for this year.

Richard T. Ferrell '12, who is in charge of lumber camp work in the state of Washington, under the Presbyterian Board, was a recent visitor at the Institute.

George Carl Westberg '25, 3909 Swiss Ave., Dallas, Tex., on May 5, at the Fifth Annual Commencement of the Evangelical Theological College, Dallas, received the degrees of Bachelor of Theology and Master of Theology.

Ben W. Clendinen, Jr. '27, has been released from his duties at the Medellin Bible Institute, Valles, S. L. P., Mexico, that he may devote his time to more direct evangelization, visiting from house to house, distributing Scripture portions, tracts, and other Christian literature. He has secured from the government a permit to sell Bibles, the beginning of "something new in the little town—the opportunity to obtain publicly the Word of God in print and read it for themselves."

Marian De Vries '21, has been engaged in work with the Union Mission, Parkersburg, W. Va., for the past six years. She has charge of the Sunday School, and young people's, women's, Scouts', and visitation work.

A. R. Longman '28, writes from Arena, Wis., where he has been serving the Lord for the past two years, "A group of born-again Christians separated themselves, and we are now in the midst of building a new church, The Gospel Mission Church. The Lord is blessing in a marvelous way and six persons have accepted Him since that time." Mr. Longman requests prayer for his field.

Hazel Lindelius '30, recently became secretary to Rev. Harry Strachan, of the Latin America Evangelization Campaign, San Jose, Costa Rica, C. A. A card to a friend at the Institute says that she is studying Spanish, taking four lessons each week.

Principal Writings of Dr. JAMES M. GRAY

STEPS IN THE LADDER OF FAITH.	
Just out. 12mo, cloth, net.....	\$1.50
MY FAITH IN JESUS CHRIST. A personal testimony. 12mo, cloth, net.....	1.50
SYNTHETIC BIBLE STUDIES. A study of the whole Bible, by books, affording a comprehensive grasp of the Scriptures. 8vo, cloth, net.....	2.25
CHRISTIAN WORKER'S COMMENTARY. A great one-volume commentary for the people. 8vo, cloth, net.....	3.00
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SATAN AND THE SAINT. On the personality of Satan, the evil of Christian Science, Spiritualism, Millennial Dawnism, etc. 16mo, paper, 25 cents; cloth, net.....	1.00
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SALVATION FROM START TO FINISH. Eight Bible expositions, covering the new life of the believer. 16mo, paper, 25 cents; cloth, net.....	1.00
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SPIRITISM AND THE FALLEN ANGELS. 16mo, cloth, net.....	1.50

The Bible Institute Colportage Association
843 N. Wells St., Chicago

Moody Bible Institute Monthly

John N. Hudson '27, since graduation has been pastor of the Concord Baptist Church, Tampa, Fla., which recently closed a special meeting conducted by B. J. Willis '27, and Mrs. Willis '27. Mr. Hudson says: "Altogether there were sixty confessions of faith and reconsecration. . . . We also had a real feast of Christian fellowship, discussing school days, and we pledged our prayers anew for M. B. I. and her work."

Nine former students were listed among those graduated from the Northern Baptist Theological Seminary, Chicago, May 28. Their names and the degrees received are listed below: F. D. Whitesell, Th.D., '19; W. H. Bridwell, Th. G., '24; W. L. Brown, Th. B., '17; L. G. Caraway, Th. B., '27; R. V. Clearwaters, B. D., '24; Sidney Farrell, Th. G., '26; Phillip Johnson, B. D., '23; W. R. Spence, Th. G., '28; U. V. White, B. R. E., '26.

BORN

To. J. F. Sopher '22, and Mrs. Sopher (Emma Belle Forrest '21), a son, Joseph Edwin, March 22, Bradford, Ohio.

To Ronald R. Kratz, '22, and Mrs. Kratz (Susan C. Bachman '22), a son, David Bachman, March 20, Hinsdale, Ill.

MARRIED

George Edward Claus '30, and Ellen Dorothy Turnquist '30, May 9, Tacoma, Wash.

James S. Blair, Evening School '28, and Grace E. Hopkins, Evening School '30, May 16, Chicago.

AT REST

Elmer F. Brownlee '95, entered into rest December 21, 1930, at Alexis, Ill.

Frederick Shannon '08, who was serving as Y. M. C. A. secretary in Vicksburg, Miss., passed suddenly out of earthly life on May 2. Burial was from the First Baptist Church on May 4, and interment was at Vicksburg. "He was a gentle, courteous, Christian man, and had many friends."

Thelma Thumm '26, is reported from Korea, her distant mission field, to have passed away on May 25.

Charles A. Patton '14, for a number of years a missionary in Brazil and Peru, S. America, was returning, with his family, to the United States for the recovery of health, and was stricken while on the journey. He was taken to a hospital in Rio de Janeiro, Brazil, where he passed away May 25. Burial was made at Divernon, Ill.

FREE GRANTS OF LITERATURE

Literature was sent on account of the Book Funds from May 1 to 30, 1931, inclusive:

The total amount of literature sent on the Funds is as follows: 16,921 Colportage Library books, 21,166 Evangel Booklets, 12,288 Pocket Treasuries, 56,838 tracts, 13,395 Gospels of John, 15 Gospels of Matthew, 583 Testaments, 30 Bible Alphabet and Memory Work booklets. This was sent in 476 shipments to all states and the District of Columbia, 1 shipment to Hawaii, 1 shipment to the Philippine Islands, 2 shipments to the Virgin Islands, 2 shipments to Alaska, 21 shipments to Canada, 47 shipments to Africa, Argentina, Australia, Brazil, British Guiana, British West Indies, Cuba, Guatemala, Latvia, Mexico, Paraguay, Peru, Scotland, Venezuela.

Africa Book Fund: 2 shipments: 2 Colportage Library books.

Army and Navy Book Fund: 1 shipment to 1 state: 27 Colportage Library books, 34 Evangel Booklets, 25 Pocket Treasuries, 120 Tracts, 15 Gospels of John.

Free Tract Fund: 12 shipments to 10 states, 1 shipment to Canada, 2 shipments to 2 foreign countries: 4,455 tracts.

French Louisiana Book Fund: 4 ship-

ments: 675 Colportage Library books, 1,109 Evangel Booklets, 1 Pocket Treasury, 3,480 tracts, 50 Gospels of John.

General Mission Fields Book Fund: 1 shipment to 1 state, 1 shipment to Hawaii, 1 shipment to the Philippine Islands, 2 shipments to the Virgin Islands, 4 shipments to 3 foreign countries: 203 Colportage Library books, 689 Evangel Booklets, 36 Pocket Treasuries, 675 tracts, 136 Gospels of John, 10 Testaments.

Hospital Book Fund: 192 shipments to 41 states, 1 shipment to Alaska, 11 shipments to Canada: 6,499 Colportage Library books, 7,784 Evangel Booklets, 5,554 Pocket Treasuries, 22,910 tracts, 6,249 Gospels of John, 60 Testaments.

Latin America Book Fund: 4 shipments to 3 states, 2 shipments to Porto Rico, 38 shipments to 8 foreign countries: 878 Colportage Library books, 3,137 Evangel Booklets, 6,820 tracts, 50 Gospels of John.

Mountain Book Fund: 49 shipments to 10 states: 783 Colportage Library books, 803 Evangel Booklets, 521 Pocket Treasuries, 1,500 tracts, 393 Gospels of John, 384 Testaments, 26 Bible Alphabet and Memory Work Booklets.

Pioneer Book Fund: 22 shipments to 12 states: 2,180 Colportage Library books, 761 Evangel Booklets, 540 Pocket Treasuries, 2,253 tracts, 693 Gospels of John, 15 Gospels of Matthew, 47 Testaments, 4 Bible Alphabet and Memory Work booklets.

Prison Book Fund: 190 shipments to 42 states, 1 shipment to Alaska, 9 shipments to Canada: 5,651 Colportage Library books, 6,849 Evangel Booklets, 5,610 Pocket Treasuries, 14,524 tracts, 5,809 Gospels of John, 82 Testaments.

Seamen's Book Fund: 1 shipment to 1 state, 1 shipment to 1 foreign country: 23 Colportage Library books, 1 Pocket Treasury, 101 tracts.

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from May 1 to 30, 1931, inclusive:

	Number of Contributions	Amount of Contributions
Africa	1	\$ 3.00
Alaska	2	2.00
Army and Navy	1	1.00
General Missions	20	151.18
Hospital	411	1,681.61
India	1	2.00
Latin America	27	149.00
Life-Saving	1	100.00
Lumber Camp	1	5.00
Mountain	107	318.85
Pioneer	209	903.05
Prison	398	1,738.51
French Louisiana	28	234.00
Seamen's	51	279.75
Free Tract	8	9.73

ANNUAL CONFERENCE OF THE HEBREW CHRISTIAN ALLIANCE

The Seventeenth Annual Conference of the Hebrew Christian Alliance was held May 3-8 in St. John's Evangelical Lutheran Church, Erie, Pa., and was attended by many Hebrew Christian leaders of the United States and Canada, and Rev. Mr. Carpenter, president of the Polish Hebrew Christian Alliance, whose presence added much interest to the program.

The officers elected for the ensuing year were Rev. E. S. Greenebaum, D. D., of Montreal, president; Rev. H. B. Centz, of Boston, vice-president; Rev. Jacob Peltz, of Chicago, general secretary; Rev. J. R. Lewek, of New York, recording secretary and treasurer. The executive committee chosen consisted of these officials with the addition of the following: Daniel Bravin, David Bronstein, Abraham Machlin, D. J. Newgewart, Morris Zeidman and Mrs. Hugo Spitzer.

The Hebrew Christian Alliance Quarterly was placed in charge of an editorial committee of five members, whose ambition will be to make it more attractive and informative than formerly.

On Thursday morning of the conference, a memorial service was held for the late Rev. S. B. Rohold, one of the founders and the first president of the conference. Rev. Mr. Newgewart presided at this service, which was participated in by Messrs. Reich, Lewek, Newman and Centz.—Rev. Elias Newman.

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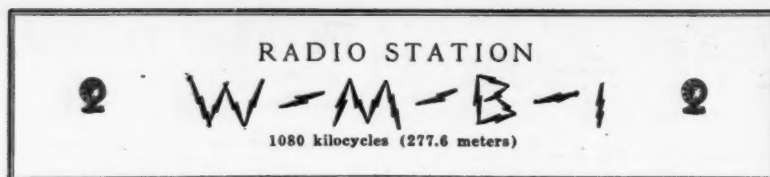
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THE W-M-B-I ORCHESTRA

A new member of our family of music groups is the W-M-B-I Orchestra, which is heard every Tuesday evening between the hours of 6:30 and 7:20. The orchestra was organized and is directed by Howard A. Hermansen, of the radio staff. Every member of it is a consecrated Christian who is interested in using his talent to the glory of the Lord Jesus Christ. In addition to this, every member is an expert musician, having had considerable experience with ensemble as well as solo work.

The violin section consists of Walter Büttner, Hazel Begy, Curtis Elliott, Freeman Burkhalter, and Wesley Eagan. Guilford Larimer plays the viola; Girard Slebos, cello; Mildred Herbold, bass; Wilford C. Jordan and Donald Wood, clarinets; Oscar Werner, flute; E. W. Heiser, cornet; Kenneth Lundgren, trombone; Vivian Kretz, piano.



W-M-B-I AGAIN PREPARES THE WAY

That our broadcasts have been blessed of the Lord in bringing many souls to a saving knowledge of Christ is generally known. We are permitted to report the experience of the driver of one of the Institute Practical Work buses, who found the way prepared for leading a soul into the light by messages that had gone out over the air.

The bus had discharged its load of Christian workers at the Speedway Hospital, Maywood, and was parked by the curb, the driver of course remaining with the conveyance for which he was responsible. While prayerfully reading his Bible, and desiring that God might use him for definite help to some soul, a woman appeared at the front door of the bus and inquired if the young man was from the Moody Bible Institute. To his affirmative answer she said that she had been listening to messages over W-M-B-I and was especially interested in the testimony of a converted Jew.

"I am a Jewess," she declared, "and would like to be saved." This was a clear call for Bible light. The student read Isaiah 53. She asked if Christ had indeed died for her. To this inquiry the helper turned to the New Testament and asked if she desired light from this part of the Bible. She replied, "I am open to the Word, and want Jesus in my heart."

Here I John 5:13 served its holy purpose, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." John 5:24 was also read, and she asked that it be repeated. Light was beaming on her face as she repeated again and again, "That means me!"

Let prayers be offered for this daughter of Israel, that she may grow in grace, and in the knowledge of Him whom she received as her Saviour.

ECCLESIASTES 11:6

Nearly three years ago a young woman of culture and education, the mother of two small children, who did not know the saving grace of the Lord Jesus Christ, was sitting before her radio. The previous night she had attended a gambling party, and on this particular morning was feeling despondent, tired of sin and disgusted with herself. In this frame of mind, she happened to turn the dial of her radio to W-M-B-I. The message was given, the invitation to accept Christ was extended, and this listener, sin-sick and weary, heard the call, accepted it, and became a new creature in Christ Jesus.

It has been a joy to hear her testimony in the years that have followed, and to learn of her growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. During the past year she has moved to another large city some distance from Chicago, where she has identified herself with a group of Christian people, and has been maintaining a testimony to her unsaved relatives and friends. Evidence of this was confirmed by a letter received a few days ago from one of her neighbors, a portion of which is reproduced:

"I have a neighbor, Mrs. —, who thinks very highly of you and has advised me to write. She says she feels sure you will be able to help me in my present trouble.

"Nearly three months ago I suffered the loss of my dear husband, and since that time I have been all at sea. I cannot seem to be reconciled to it all, have no peace of mind, and am on the

verge of a nervous breakdown. I belong to several secret organizations, and have secured consolation and help from them, but still I feel there is something lacking. Before my husband died things just went along, and when I had him I didn't seem to care for more. But, with his going, I have been thinking of deeper things, and now I know that I never have had the proper understanding of life. I was reared a Catholic, and the 'born again' attitude that my neighbor takes, seems contrary to all my childhood teachings. I have also been somewhat interested in Christian Science since my husband died, but Mrs. — says this teaching is contrary to God's Word. I believe in God and I don't think I'm really bad, but still I am not contented and happy and at thirty-five I don't want to die. I should like to talk with you, but since that is impossible, the only thing to do is write. Mrs. — says there are good programs broadcast from the Moody Institute, and I think I shall listen in."

A letter has been sent to this friend, clearly pointing out to her the way of life. Will you not join in prayer that this friend, as well as scores of others who are being touched as the result of the radio broadcast, may accept Christ and receive the peace and joy of His saving power?

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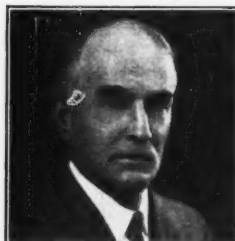
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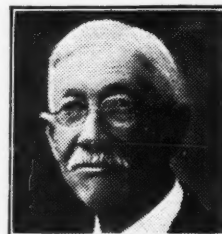
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